# UNITED CHURCH HERALD

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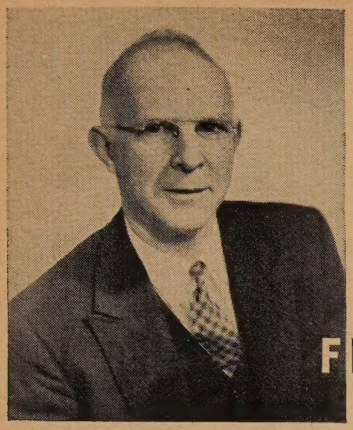
VOL. 4, NO. 16 SEPTEMBER 7, 1961

The Churches and Migrant Labor

Page 14

Conference Hall, New Delhi—Site of Third Assembly

World Council of Churches



# FROM THE CO-PRESIDENTS' VIEWPOINT

THESE lines are written at Isle au Haut in Maine, where we are vacationing again after many months of absence. Leafing through a drawer of papers the other day I came upon my Pastor's Intercession List used when I was minister of First Congregational Church in Oak Park, Ill. It was for the last week of my pastorate there.

In one capacity or another I served local churches for precisely thirty years—from September 1, 1926, to September 1, 1956. During nearly all of that period it was my custom to construct a new Pastor's Intercession List each week. To revise it was an item on the agenda of every weekly staff meeting. It was my custom to list persons for intercessory prayer under such headings as people "in hospitals," "ill at home," "bereaved," "tempted," "successes" and "specials." I always carried the list in my pocket—so constantly that I scarcely felt dressed without it.

On becoming secretary and minister of the CC General Council and later a co-president of the United Church of Christ, I did not make an end to intercessory prayers but I did cease preparing and carrying the typed list. That—I soon found out—was a king-size mistake, requiring immediate amendment.

Reporting such personal matters may well be in bad taste but my only defense is the desire to be as clear and explicit as possible in that which follows.

In 1957 the Evangelical and Reformed Church and the General Council of the Congregational Christian churches acted to form the United Church of Christ. In 1959 the United Church General Synod approved the Statement of Faith. In 1960 the General Synod approved a Constitution for submission to the synods of the Evangelical and Reformed Church and the local Congregational Christian churches. In 1961, after overwhelming approval by the churches and synods, the General Synod declared the new Constitution in force, adopted by-laws and elected officers and members of the instrumentalities in accordance with the Constitution and By-laws.

Now it is in order for the world to test the United Church of Christ to ascertain if in fact its purposes are being achieved: ". . . to express more fully the oneness in Christ of the churches composing it, to make more effective their common witness in Him and to serve His kingdom in the world. . . ."

The test is as good as passed if we are ready to make up our own Intercession Lists and use them day by day, week by week and year by year. Let each make up his own. My first one is this:

United Church Intercession List

(1) For President Ben M. Herbster and the officers associated with him:

(a) Buoyant faith;

(b) Poise in dealing with the intricate and intransigent minutiae;

(c) Vigorous physical health.

(2) For leaders and directors of the instrumentalities:

(a) More light from the Scriptures;

(b) Increasing understanding of the church;

(c) Patience.

(3) For executives of the acting conferences of the United Church of Christ:

(a) Ability to distinguish the trees from the forest;

(b) An ear for the word of Christ amid the clamor of voices of vested interests.

(4) For ministers and officers of local churches:

(a) An understanding that what is universal should be localized and what is local is valid only if it may be universalized;

(b) That they keep churches ever open and ready for a confrontation of God in Christ.

(5) For individual Christians:

(a) Their needs;

(b) Their aspirations;

(c) Their hurts.

However, to carry an Intercession List is not to pray. And to pray is not simply to think good thoughts or to say religious words. Prayer is a person's whole life of faith and commitment and work. To pray is actively to seek with boundless good will to keep open doors for the Holy Spirit and the neighbor to enter heart and mind, hands and pockets that the will of the Heavenly Father may be done.

Pray without ceasing.

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

# UNITED CHURCH HERALD

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**COVER STORY:** All major meetings of the Third Assembly of the World Council of Churches—to be convened in mid-November—will be held in Vigyan Bhavan Hall in New Delhi, India. Photo by World Council.

The assembly goes for the first time to Asia—and to a centuries-old civilization that has given birth to and nurtured many of the world's religions. Many people think of Christianity in India as an exotic plant introduced by Western missionaries, but tradition records that St. Thomas founded the Christian church in India.

"This assembly," declares Juhanon Mar Thoma, a president of the World Council, "will help the Indian churches to feel their oneness with churches in other lands and show that in Christ there is no East or West."


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FROM THE CO-PRESIDENTS' VIEWPOINT ..... *FRED HOSKINS* 2
PLYMOUTH CHURCH OF THE PILGRIMS ..... *CHURCH OF THE MONTH* 4
1961 LABOR SUNDAY MESSAGE ..... 6
EDITORIALS ..... 7
THE THIRD ASSEMBLY OF THE WORLD COUNCIL ..... *FRANCES S. SMITH* 8
THE THEOLOGY OF GREATNESS: VINCENT VAN GOGH ..... *LAWRENCE L. GRUMAN* 12
THE CHURCHES AND MIGRATORY AGRICULTURAL LABOR ..... 14
FALSE BELIEFS THAT VICTIMIZE ..... *JAMES GORDON GILKEY* 15
RETIRED E AND R MISSIONARY HONORED BY JAPANESE COLLEGE ..... *PHILIP E. WILLIAMS* 16
THE CHRISTIAN MISSION IN LATIN AMERICAN COUNTRIES ..... *SANTE UBERTO BARBIERI* 18
CHRISTIAN PREACHING FROM UNEXPECTED PULPITS ..... *ROBERT NEWMAN* 20
BOOKS ..... 22
LETTERS ..... 23
NEWS WITHIN THE UNITED CHURCH OF CHRIST ..... 24
NEWS OF THE WORLD-WIDE CHURCH ..... 28
HOW TO USE THIS ISSUE ..... 33
THE RECORD ..... 36



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*Henry Ward Beecher became Plymouth Church's minister in 1847.*

# Plymouth Church of the Pilgrims

A CONGREGATIONAL church where Henry Ward Beecher, one of the pulpit giants of the last century, campaigned for Abraham Lincoln and auctioned slaves into freedom has been recognized as a National Historic Landmark by the U.S. Department of the Interior. Now Plymouth Church of the Pilgrims in Brooklyn, N. Y., ranks with other significant sites singled out as historically important and worthy of preservation.

The designation has nothing to do with the observance of the Civil War Centennial but it brings to mind one of the greatest moral forces of that struggle. Henry Ward Beecher, the first minister of the church after its founding in 1847, used its pulpit for championing the antislavery cause.

Almost from the beginning of the church's history Mr. Beecher showed himself to be an antislavery reformer on moral grounds. He believed that if slavery were limited to the states where it already existed it would destroy itself quietly through its inherent wastefulness and moral evil.

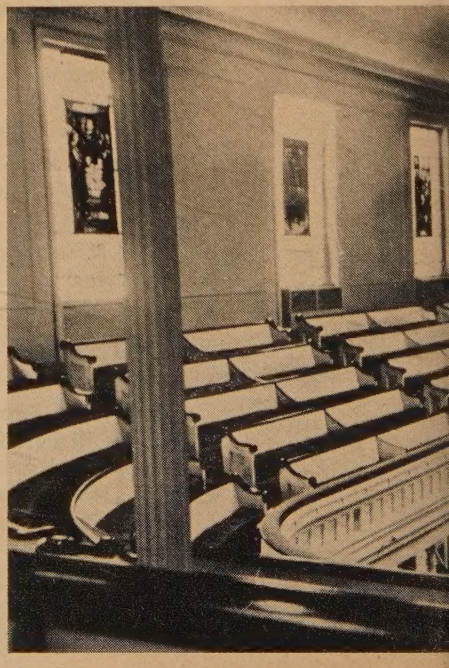
But he did not believe in conspiring with the evil; he thought churchmen should work actively to abolish its obvious injustices. One of these was the Fugitive Slave Act of 1850, which required citizens to return runaway slaves to their former owners. Instead, large sections of the population in the North cooperated with the fugitives, setting up the "underground railroad" to spirit them to freedom in Canada.

Mr. Beecher encouraged the members of his congregation to become operators in the "railroad." Three years later he also began working to ransom slaves by purchase from their owners. He startled New York City by auctioning slaves from his pulpit. The most famous was a 10-year-old girl named Pinky. One Sunday morning in February 1860 Mr. Beecher led her by the hand into church and told his congregation that her master had agreed to "sell her to freedom," a phrase used at that time, for $900.

"The child was bought and overbought," he wrote afterward. "A lady known to literary fame as Rose Terry took a ring off her hand and threw it into the collection box. That ring I put on the child's hand, saying, 'Now remember, this is your freedom ring.' "

When an antislavery group left New England in 1854 to fight to keep Kansas a free state, the militant Mr. Beecher pledged his church to send twenty-five rifles. They were shipped in a box marked "Bibles," and thereafter rifles supplied to free-soil settlers were often called "Beecher's Bibles."

The fight against slavery is only one chapter in the history of this notable church. Perhaps attracted by Plymouth Church's tradition of independence, liberal standards and fervor for social justice, such famous men as Abraham Lin-



*Unusual stained-glass windows in Plymouth Church's colonial interior recall the impact of Puritanism on life and liberty in the United States.*

*Church of the Month*

# Designated National Historic Landmark

coln, Horace Greeley, Mark Twain, Charles Dickens and Booker T. Washington worshiped there.

The colonial simplicity of the sanctuary is enriched by an unusual set of memorial windows. Rather than depicting Biblical characters or figures from ecclesiastical history, the windows portray "the history of Puritanism and its influence upon the institutions and people of the Republic." Such champions of freedom as John Eliot, Thomas Hooker, William Penn, Daniel Webster, Harriet Beecher Stowe and Emma Willard appear in scenes from American history. The general emphasis is on political, intellectual and religious liberty.

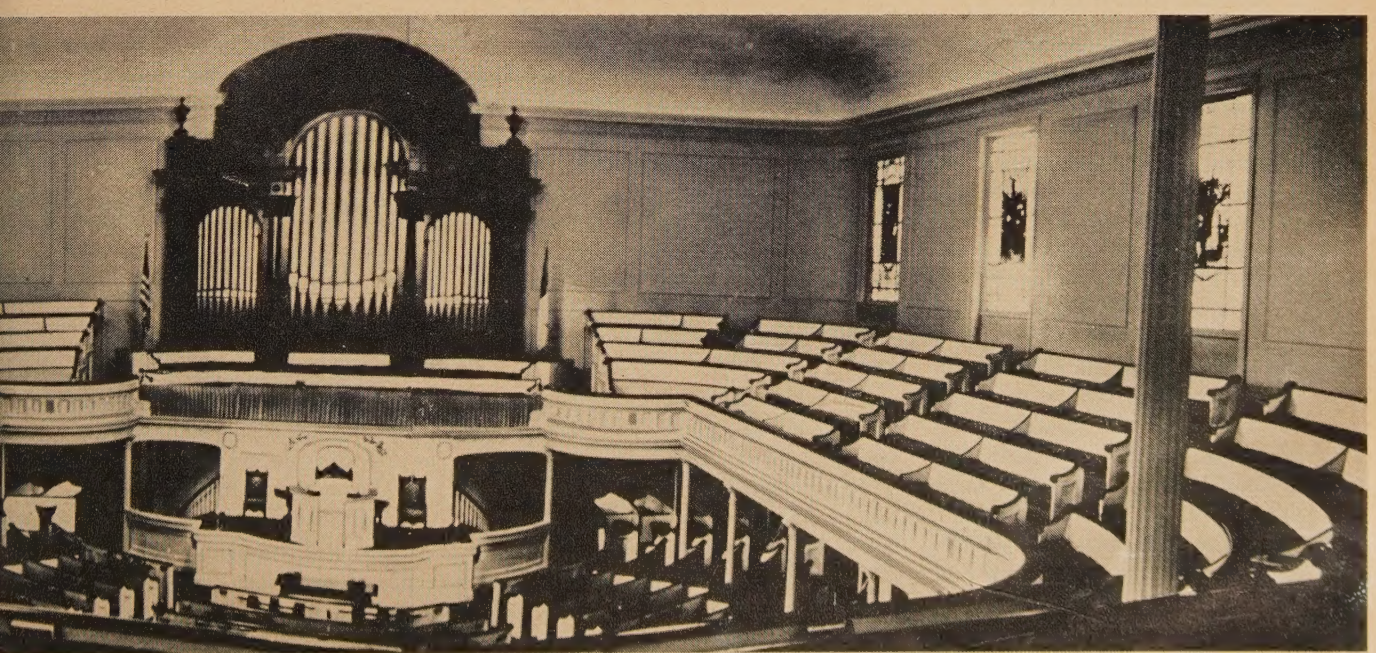
The pulpit furniture recalls another memorable moment in Plymouth Church's history. It is constructed from an olive tree brought from the Mount of Olives in 1868 by members of an excursion to the Holy Land, a trip made famous by Mark Twain in *Innocents Abroad*.

At present, Plymouth Church's Brooklyn Heights neighborhood is a quiet and delightful inner-city community with a full view of New York's famed skyline. Besides the elderly men and women, artists and students who have been attracted by the picturesque charm of the area, the last few years have seen the arrival of many young couples with children, who wish to raise their families there in preference to the far-off suburbs. "Not content with a glorious past," says Plymouth's new minister, the Rev. Harry H. Kruener, "the people of this church and community find the future promising and exciting."

Many of Henry Ward Beecher's distinguished successors in the pulpit have championed radical causes throughout the church's history. Following in this tradition, Mr. Kruener is not content to leave discussion of vital social issues to secular gatherings. In his sermons he has given strong support to civil rights, the issue on which the church's early fame was built. On the refusal of Negroes to remain content with segregation, he recently declared:

"I feel that the Freedom Riders are an important expression now to test out the law—and not to wait forever. It is my conviction that these people are making a legitimate protest." Henry Ward Beecher would have agreed.

Photos by John Orris for the *New York Times*.



# 1961
# LABOR SUNDAY MESSAGE

IN THIS Labor Day season the National Council of Churches extends its greetings to all people who work or want to work, to those now entering our national work force, to those in the prime of their work life and to those nearing retirement.

### Worker Dislocation

Especially does this message go to those who are unemployed or under the threat of unemployment. The National Council has long held that large-scale unemployment or long-conditioned unemployment for persons able and willing to work is intolerable.

Automation—the invention and use of machines that reduce drudgery and multiply production—has not only increased opportunities but created problems that concern us all. In the long run automation may not reduce the total number of jobs, but its immediate effects are frequently felt in the dislocation of workers and for some of these the result may be permanent idleness.

We recognize the genius of those who have contrived the new machines and methods. We also recognize the foresight, ability and patience of those who have financed and managed the required research and experimentation, as well as the skills of workers who build the machines and operate the processes.

However, goods are increasingly produced with less work and these production methods displace many workers. In numerous instances government projects employing many people are halted as national programs are changed. Thus in our vastly complex industrial order the capacity of consumers to buy the goods of our industry is of critical importance. Attempts to maintain the purchasing power of workers are seen in the efforts of unions, companies and community agencies to keep people employed, sometimes whether needed or not.

But maintenance of an adequate level of demand for goods and services to keep our entire work force employed is not a problem that either employers or unions can solve alone. This task involves fiscal and monetary policies and other economic measures. Only in a context of full employment can the problems created by automation be adequately met.

Our Christian faith makes powerful demands upon us in this situation. In the increased capacity of our factories and our farms we have the opportunity to bring the comforts of health and decent living standards to untold millions of people both at home and abroad. As long as people anywhere are in need, our responsibility as Christians is to seek effective means of making resources available to meet that need.

### Potential Abundance

The distribution of our potential abundance to those in need within and beyond our borders will require bold new thought and action. Christian compassion and conviction have often shown the way to turn walls into doors. Christians can work in their private capacities, in their organizations and through their governments to see that the needy are no longer in privation and want.

Full employment within our new technology is an ethical imperative. To achieve it will require the best creative thinking and action on the part of everyone, including labor, management, agriculture, government and the Christian churches. Immediately there must be retraining and relocation of workers, better provisions for retirement and transfer of benefits, assistance in difficult psychological adjustments. All segments of the community must be willing to assume responsibility for such programs, even as labor must be willing to accept new techniques.

But the total problem cannot be solved by stop-gap measures. Only a positive and determined effort for efficient, full production and full employment aimed at providing decent living conditions the world over can do that. To such an effort the National Council of Churches calls all men and women on this Labor Day.

*Approved by the Executive Board of the Division of Christian Life and Work, the National Council of the Churches of Christ in the United States of America, and issued through the Department of the Church and Economic Life.*

Photo by George Pickow from Three Lions, New York City.

# A Promising Nomination

FOR years various groups and Government agencies, in thorough disregard of Indian American rights and preferences, have advocated withdrawal of Federal trusteeship from Indian land and termination of various educational, health and social-welfare services to which Indian Americans have been entitled under existing tribal treaties. The stark truth is that, because of the arrogant exploitation and supine neglect from which they have suffered, many Indian Americans are psychologically, economically and culturally unprepared to assume full obligations as responsible members of our industrialized society.

It is our conviction that the recent nomination of Dr. Philleo Nash to be Commissioner of Indian Affairs will halt the trend toward further disintegration among the 366,000 Indian Americans who live on reservations and who deserve far more from our great nation than they have ever received. Following intensive field studies, an Administration task force has formulated a new Indian policy endorsed by Secretary of the Interior Stewart L. Udall. It provides for greater respect for tribal rights, termination of status only when the tribes want it, and increased Federal aid in the fuller development of Indian American potentialities.

Dr. Nash, because of his life-long familiarity with Indian affairs, was a member of the task force. He has demonstrated unusual administrative abilities as Lieutenant Governor of Wisconsin, in important Federal posts and as the president of a large business concern. We are confident that Dr. Nash will defend and promote expanding opportunities for self-fulfillment among these descendants of a race whose independence and love of freedom have been all but crushed. avm

# A Hemispheric Turning Point

THE awakening people of Latin America—long harassed by massive poverty and illiteracy as well as by the domination of the landed oligarchy and the Roman Catholic Church—are at long last being caught up in the revolution of rising expectations now sweeping the world. The visitor to Latin America, recognizing that the continent is in no sense a uniform cultural or political entity, nevertheless sees abundant evidence that a bold advance is under way in many areas and that the long generations of apathy, inaction and exploitation may at last be drawing to a close.

In view of this development, it is heartening and exciting that on August 17 finance and economic ministers of all the Latin American countries with the exception of Cuba—after conferring for several weeks at the Uruguayan resort of Punta del Este with their United States counterparts under the leadership of Secretary of the Treasury Douglas Dillon—approved a comprehensive blueprint for Latin American economic, social and cultural development. The ten-year program, called "Alliance for Progress," was drawn up to carry forward a democratically planned economic and social revolution. It is said to be as ambitious and far-reaching an undertaking in this part of the world as the Marshall Plan was in Europe. It was referred to at the meeting as "a turning point in the history of the Americas."

How timely and pertinent it is, therefore, that one of the two interdenominational study themes chosen by the Commission on Missionary Education of the National Council of Churches for 1961-1962 *(see* Herald, *April 20)* is Latin America. This theme was selected to bring to North Americans an awareness of the revolutionary forces of the new day in Latin America. Protestant Christians, it is hoped, will sense the urgency of joint action on their part here and in Latin America. The first article of our series on this theme appears in this issue *(see page 18)* and the second, by Thomas J. Liggett, president of the Evangelical Seminary of Puerto Rico, in the next.

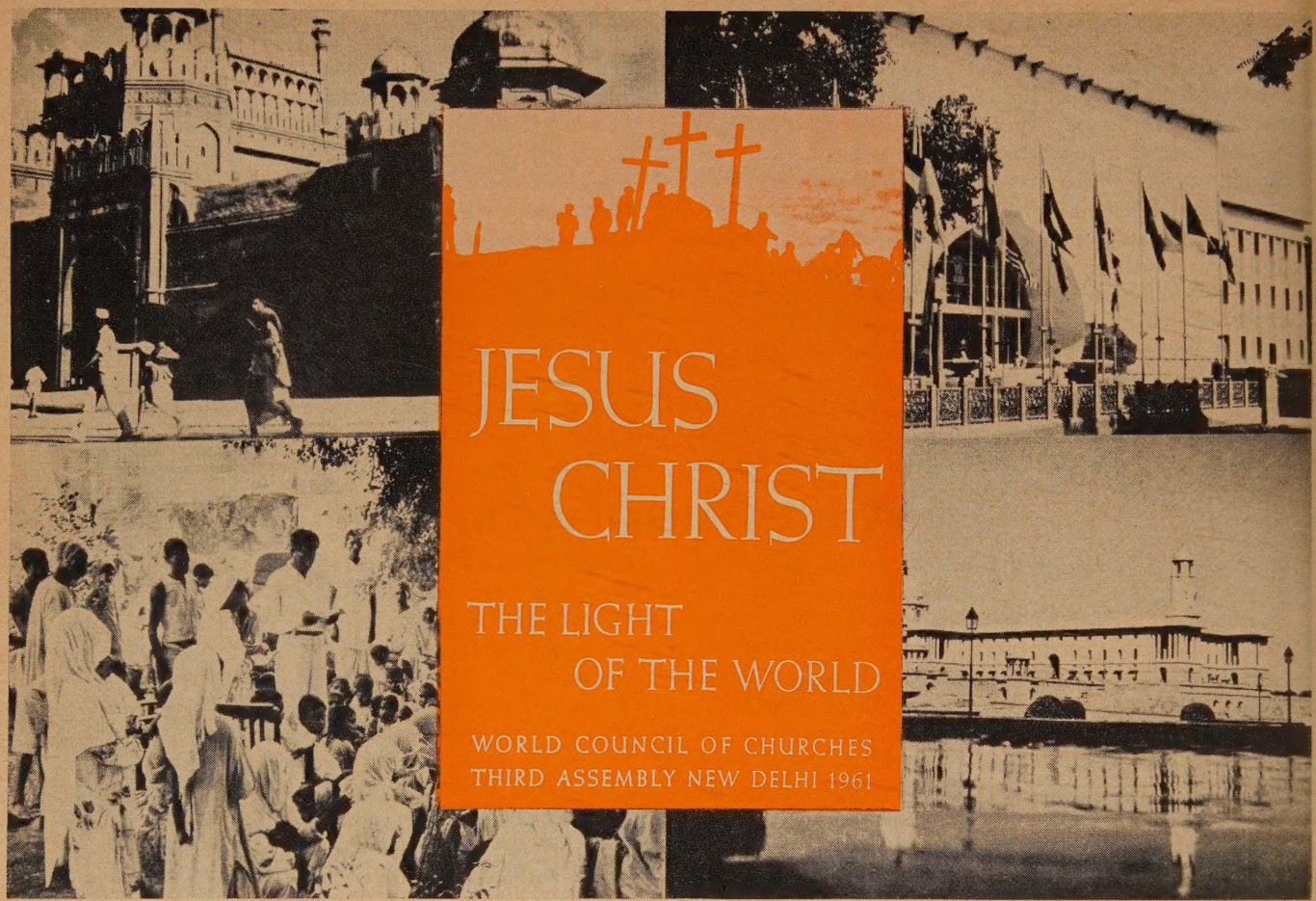
We citizens of the United States and members of the church of Christ can no longer be content with mumbled pieties about the eventual triumph of justice and equality in our world. We must study, work and sacrifice that our neighbors to the south—and throughout the free world—may be aided in achieving a better life for themselves and their children. The Latin Americans know full well they must go far and do much to help themselves. "For their part," the Alliance for Progress charter declares, "the countries of Latin America agree to devote a rapidly increasing share of their own resources to economic and social development and to make the reforms necessary to assure that all share fully in the fruits. . . ." This, we hope, they will now do. avm

# The Co-Presidents' Viewpoint

DR. Fred Hoskins' message on page two of this issue brings to a close the series of columns, "From the co-presidents' viewpoint," that he and Dr. James E. Wagner have contributed to *United Church Herald* beginning with the first issue in October 1958.

These messages afforded the co-presidents regularly recurring opportunities to share with our readers the experiences and observations that came to them as they went about their work in various sections of the church and to pass on any suggestions or recommendations that in their judgment seemed to be in the best interest of the church. At the same time readers of the *Herald* came to know these men as the warm human persons they are and through their help to grow in understanding of and love for the church to which we all belong. As the co-presidents have taken the people of the church into their confidence and helped them to participate in a meaningful way in the developing life of the United Church, readers of the *Herald* came to the realization that they are indeed partners in a thrilling venture of faith the ultimate significance of which no man can as yet assess.

The co-editors know that they speak for countless members of the United Church of Christ in acknowledging a profound indebtedness to these men, not only for their biweekly columns but more especially for their skilled and dedicated leadership during the critical years of the United Church's infancy. The editors are also pleased to announce that the new president, Dr. Ben M. Herbster, will contribute a monthly column to the *Herald*, to begin in October. tcb




*World Council assembly will be held in Convention Hall (upper right) in New Delhi, India. Its theme is shown at center.*

CHRISTIAN leaders from all over the world will converge on New Delhi, the capital of India, in mid-November for the third great assembly of the World Council of Churches. The theme of the assembly will be "Jesus Christ, the light of the world."

Amsterdam, Evanston . . . and now New Delhi will go down in church history as the scenes of important ecumenical gatherings that furthered the cause of Christian unity. This is the first major meeting of the World Council of Churches to be held in Asia. To it will go delegates from the council's 176 member churches representing about 70 per cent of the estimated 330,000,000 Protestant, Orthodox and Anglican Christians in the world.

Sessions will be held in the Vigyan Bhavan Conference Hall pictured on the cover of this issue. Participants will be limited to 625 voting delegates and 375 invited advisers, youth participants, fraternal delegates and observers.

Delegates from the General Council of the Congregational Christian churches *(pictured on pages 9 and 10)* were carefully selected by a nominating committee composed of Walter D. Wagoner, chairman, Mary Ely Lyman, Robert C. Shoemaker, Robert W. Spike and Sargent H. Wellman. The committee's nominations were approved by the General Council's Executive Committee. Dr. and Mrs. Douglas Horton, John C. Bennett, Howard Schomer, David M. Stowe, Edith Lerrigo and Walter D. Wagoner are Congregational Christians who have been invited by the World Council of Churches to serve as nonvoting consultants. Alternates for the delegates are Mrs. Ross Cannon and Ralph D. Hyslop.

FRANCES S. SMITH

Delegates from the Evangelical and Reformed Church *(pictured on page 11)* were appointed by the General Council of the E and R Church on nomination by the Administrative Committee. Alternates are Gabriel J. Fackre, Mrs. Theodore F. Wallace and Jack E. Yates.

A major step forward in the search for Christian unity is expected to be taken in the opening session of the third assembly when delegates are asked to approve plans for the integration of the World Council and the International Missionary Council. The required majority of the I.M.C.'s member councils have already approved integration. The step will unite into one organization the two main bodies through which the search for unity has taken place during the last half century. The I.M.C. evolved from the famous Edinburgh Conference of 1910. The World Council of Churches was organized in 1948.

It is expected that their integration will bring an intensification of the concern for the missionary task in the World Council's program. The immediate result will be to integrate the work of the I.M.C.'s thirty-five national Christian councils and national missionary councils into the organizational framework of the World Council as the Division of World Mission and Evangelism.

Photos by Religious News Service; United Church Office of Communication; Wallace Ackerman, Seattle, Wash.; Allen Studio, Brooklyn, N. Y.; Edna I. Lauder, Lakewood, Ohio; Pacific School of Religion; Blackstone Studios, New York City; Oberlin College News Bureau; Torrence Studio, Salisbury, N. C.; and Lancaster Theological Seminary.

*At a time when the body of mankind is more cruelly divided than ever before, Christians from every continent will meet during November in New Delhi, India, to worship and to face the hard facts of the Christian world scene.*

Plans for the historic ceremony of integration call for addresses by Dr. W. A. Visser 't Hooft, general secretary of the World Council, who will speak on "The calling of the World Council of Churches" and by Bishop J. E. Lesslie Newbigin, general secretary of the I.M.C., who will speak on "The missionary dimension of the ecumenical movement." Dr. Christian G. Baeta of Ghana, I.M.C. chairman, will report the action giving approval to integration by I.M.C. member councils and Dr. Franklin Clark Fry of New York City will report the resolution adopted by the World Council's Central Committee giving approval to the action.

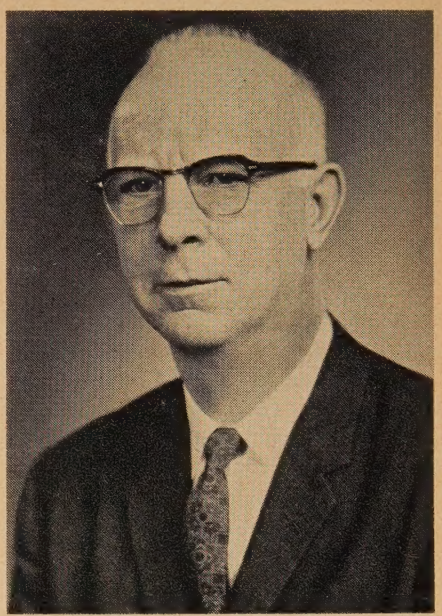
Another major item scheduled for early consideration by assembly delegates is the applications for admission to the World Council filed by several church bodies. Among these are the Holy Synod of the Russian Orthodox Church and the Rumanian Orthodox Church. A two-thirds vote of member churches present is required to approve each application. If the vote is affirmative, delegates from these bodies will be seated at once.

In its application for membership the Russian church listed 30,000 priests and seventy-three bishoprics inside the U.S.S.R. It did not mention the number of church members. The Orthodox Church in Rumania represents an estimated 72 per cent of the country's eighteen million inhabitants.

Franklin Clark Fry, chairman of the council's Central Committee, has pointed out that the Russian church's application for membership is in response to an invitation issued with the full knowledge and "general approbation" of the charter members of the council in 1948. He recalled there were expressions of deep disappointment that the Russian church, embracing millions of Christians, was not represented at the first assembly of the council in Amsterdam.

"Nothing has occurred in the Russian church to make it less acceptable as a member in 1961 than it was in 1948," Dr. Fry has declared. "A reversal in the World Council's position would reflect an alteration in our outlook on ecumenicity."

The theme of the New Delhi assembly —"Jesus Christ, the light of the world" —is being studied and discussed by groups of Christians throughout the world. More than one-half million copies of the 76-page preparatory booklet issued by the World Council, using the theme as its title, have been purchased to date and expectations are that this figure may rise to close to one million copies by the time the assembly opens on November 18. The large sales are the result of an intensive effort by the World Council and its member churches to make the assembly deliberations representative of the thinking of members of local congregations. Study groups have been asked to communicate their recommendations based on study and discussion of the booklet to their official church delegates to the assembly. ➤



*Dr. Fred Hoskins, minister and secretary of CC General Council, will lead the CC delegation at W.C.C. assembly.*

*Mrs. Henry H. Owen, a trustee of Plymouth Church in Seattle, Wash., is a regent of Washington State University.*

*Spokesman for mission concerns is Dr. Alford Carleton, executive of United Church Board for World Ministries.*

*Another CC delegate is Dr. Truman B. Douglass, executive vice president of the Board for Homeland Ministries.*



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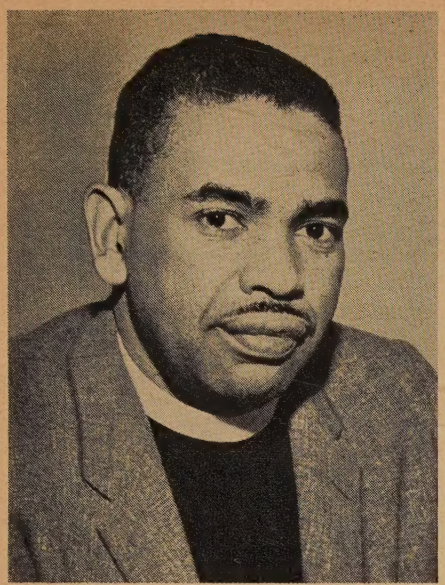


*The Rev. J. Archie Hargraves, minister of Nazarene Congregational Church, Brooklyn, N. Y., knows urban problems.*

*Former China missionary Helen Huntington Smith directs women's work for Ohio Congregational Conference.*

*Representing seminary interests will be Dr. Stuart LeRoy Anderson, president of Pacific School of Religion.*

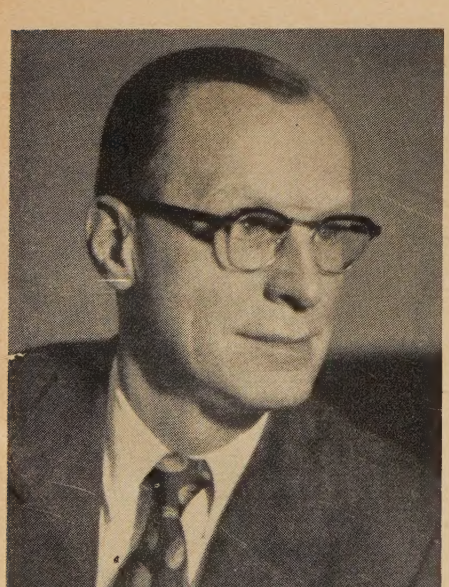
During their eighteen days at New Delhi delegates will convene in plenary sessions to hear addresses on the theme and three subthemes: Witness, Unity and Service. Then each delegate will have an opportunity to discuss at length the implications of one of these subthemes in section meetings, which will produce reports for action by the entire assembly.

Major items of business to be considered in plenary sessions include expansion of the basis for World Council membership, Christian witness, proselytism and religious liberty, faith and order, international relations, social issues, evangelism and relationships with other organizations. Decisions in these areas are expected to set the course for conversations within the ecumenical movement until the fourth assembly, to be held in approximately six years.

The assembly will elect a presidium of six church leaders representing various confessions and will also name a new Central Committee of ninety members to determine policy between assembly sessions. The presidium and the Central Committee now serving were named at the Evanston Assembly in 1954.

In addition to the official assembly sessions there will be a series of six evening meetings in which addresses will be given by prominent Christian leaders. Three of these will be open to the public and are expected to attract audiences of several thousand people. They will stress the importance of personal spiritual life, vocation and the public proclamation of the gospel.

Worship services in many traditions are being planned, including an opening service on Sunday morning, November 19, for all participants. Delegates will also join in regular morning Bible study



*Layman Ashby Bladen, officer of the Aetna Insurance Company, chairs CC General Council Executive Committee.*

*From Rocky Mountain area comes the Rev. Edward F. Manthei, minister of First Plymouth Church, Denver, Colo.*

*Dr. Roger Hazelton taught in California before becoming dean, in 1960, of Oberlin Graduate School of Theology.*

and in morning worship and evening prayers.

The fact that the World Council of Churches is holding its third assembly in New Delhi is considered significant for several reasons. In the first place it marks a recognition that the churches of Asia, which were primarily the result of missionary effort, have come of age and in several instances are sending missionaries of their own to other parts of the world. In addition their leaders are increasingly assuming positions of responsibility in the councils of the world church.

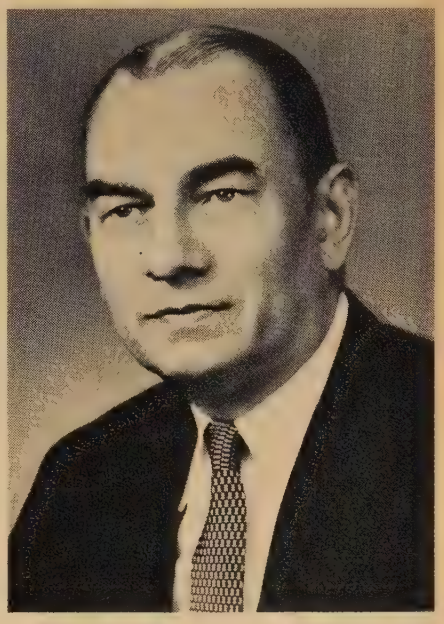
Furthermore, according to President Henry P. Van Dusen of Union Theological Seminary in New York City, India has been and continues in the forefront of the quest for Christian unity. "It is no accident," says Dr. Van Dusen, "that the earliest instance of interdenominational church union in history should have been achieved in India—the union of Presbyterians and Congregationalists in 1908 to form the United Church of South India, itself prophetic of the larger and far more significant union, of which it was one of the constituents, into the Church of South India in 1947."

But there are other factors that make India a significant setting for a meeting of Christians. Change is the watchword in India and throughout Asia today—not merely in the political realm but in all areas of life. It is evident in the growing rate of industrialization, the rapid growth of cities, land reform, the development of labor unions, a new role for women in society, new patterns of education and family life. These changes have deeply affected the lives of people. Certainly not all the results of change are bad. Increased productivity has meant improved living conditions for some people. There are new opportunities for men to free themselves from feudalistic bondage and realize fundamental human rights.

But change has brought many new problems. It has uprooted people, making thousands homeless wanderers, and has introduced conflict and confusion. In Japan the suicide rate runs as high as fifty-eight people per day, most of them young people under 25 years of age. Other students under intense competitive pressure without any assurance about the future have become extremists or nihilistic.

According to Prof. Masao Takenaka of Doshisha University in Japan, "the most serious problem is that people tend to lose hope to live by in their daily struggle. Traditional patterns of life have broken down and there is little attempt to construct a positive formulation of a new style of living. Men and women are searching for something to sustain their existence, something to give them the hope they need to take part in the process of struggle for improvement of their life."

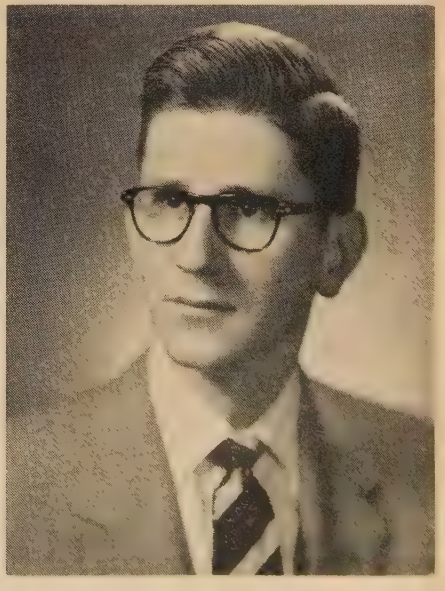
In this area of tumultuous change where Christians are an insignificant fraction of the population and where numerous non-Christian religions compete for the allegiance of millions of people, the delegates from the Christian churches have set themselves the task of discovering what it means to say: "Jesus Christ is the light of the world." If God is the lord of history and is active in the midst of social change, surely no more challenging spot could have been chosen in which to ask the question: Are we as Christians responding clearly and faithfully to His light in these momentous days? Are we accurately reflecting the decisive change that can come to human lives that accept Jesus Christ, who changes darkness to light, death to life?



*Dr. James E. Wagner, president of Evangelical and Reformed Church, sits on World Council's Central Committee.*

*Frances Kapitzky, president of Citizens' Bank in Strasburg, Ohio, also presides over E and R Women's Guild.*

*Dean Donald C. Dearborn of Catawba College, Salisbury, N. C., is member of United Church Executive Council.*



*Dr. Robert V. Moss brings broad theological knowledge as the president of Lancaster, Pa., Theological Seminary.*

# The Theology of Greatness

LAWRENCE L. GRUMAN

PAPA TANGUY was a self-styled artist's agent who ran a hole-in-the-wall shop in the Montmartre district of Paris. His general bartering routine was to exchange brushes and oils for paintings, which he hoped to sell someday. He had a technique of selling paintings that was singular, to say the least: if you couldn't pay his price for a painting he would cut off the portion you could pay for and sell that!

### Restless Artist

But that bad habit doesn't account for his reputation today. Actually, the reason that he is remembered is that Papa Tanguy befriended Vincent van Gogh in Paris in 1886 and bartered brushes for pictures with the Dutchman. He saw the restless artist, steeped in the dark painting of the Holland tradition, slowly discovering that light is the key to modern painting. He watched the drawing of Vincent as his imagination climbed into high noon—and he became one of Vincent's few real friends.

I wonder how you would have reacted to Vincent. Here was a hollow-cheeked man who wore rumpled peasant clothes and heavy boots. A matted beard distinguished him; quick-darting eyes and restless movements typified his actions; his hands usually were filled with brushes or rolls of canvas. He found it difficult to get along with anybody. His beloved paintings were gaudy, built on distorted perspective and tortured lines. But Tanguy saw here a light emerging from darkness, in paintings that were no posed scenes but a throbbing, robust world as seen through Vincent's eyes. In short, Tanguy saw life here.

Doctors say that breathing indicates life. The philosopher might conclude that action is the *sine qua non* of life. A certain college has its alumni files divided into two sections: "dead" and "supposed to be alive," the absence of a death report being sufficient to put one into the second category. But for Vincent life was indicated by color, lively and luminous. He learned the principle from the impressionists, who were holding their eighth show in Paris when Vincent arrived in that fabled city. Actually there were two groups of impressionists and Vincent spent a great deal of time trying to unite them. In the effort he advanced beyond these artist-revolutionaries and pulled art into a wholly new age. Like other great men, he cannot be classified as an impressionist or an expressionist or anything else; his name stands alone at a pinnacle not reached by others. Defying any labels, he was simply Vincent—Vincent the Dutchman.

As an observer of Vincent's work, my only claim is that I come with few preconceptions and little formal training in art. The following comments are, then, personal evaluations of the works of van Gogh as I have come to know them. The over-all impression is one of great vigor, an outpouring vitality that shows itself in every aspect of this intense, dedicated artist.

First there are the subjects he portrayed. The more you look at the painting, the more it seems to sing with a lilting musical quality. Vincent painted what he saw in all of life: a tree trunk, a bridge, peasants at work, village streets, an old man. He wrote to his brother: "You must imagine me sitting before my attic window as early as 4 o'clock in the morning, studying with my perspective instruments the meadows and the yard when they are lighting the fires to make coffee in the little cottages, and when the first workman comes loitering into it. Over the red tile roofs a flock of white pigeons comes soaring between the black smoky chimneys. . . . This view over the gabled roofs with the grass-grown gutters at early day, and those first signs of awakening, the flying birds, the smoking chimneys and the loitering figure—these form the subject of my water color. Whether I succeed in the future will depend more on my work than on anything else—on my looking calmly through my window at the things in nature and drawing them faithfully and lovingly."

### Authentic Approach

No, Vincent never painted to sell. Often enough he refused to "tailor" his pictures to popular taste so that galleries might sell them. He painted authentically, gripping what he saw as a workman grips a hammer. Once he wrote in regard to his pictures of stolid peasants: "A painting of peasants must not be perfumed in any way."

Second, his physical work was itself vigorous. Describing his task, he wrote of his exhaustion: "I see myself coming out of the mental effort of balancing six main colors, a dry arithmetical task where intellect is strained to the extreme like that of an actor playing a difficult part on the stage—and where one has to think of a thousand things at the same time in a brief half hour." More than that, he made dozens of pictures of the same thing, throwing most of them away as preliminary sketches. Once he tried painting a head of Christ but he tossed that aside too, holding that a modern Biblical picture is a contradiction in terms. But his wide-ranging pictures embraced flowers, landscapes and people—and he shows an intimacy with the finest detail of their character.

Third, his brushwork was a throbbing physical act. Obviously he painted with

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Mr. Gruman is minister of the University Congregational Church in Missoula, Mont. The illustration is van Gogh's "Portrait of the Artist," lent to the Metropolitan Museum of Art, New York City, by Adelaide Milton de Groot in 1952.

# Vincent van Gogh

## No. 2 of a Series

This is the second in a series of four perceptive articles by Mr. Gruman. Bach, van Gogh, Lincoln and Camus—what theme brings these diverse men together?

They lived in different countries and under different circumstances. They have appealed to different kinds of people and left widely different imprints on their fellow men.

Yet each made a decisive impression on modern man. For each, life meant a searching after truth and the Most High. Although nonconformists, they acted with integrity. And no smug sense of "proper" Christian beliefs should separate us from men whose gifts were used for humanity.

"It is enough," says Mr. Gruman, "that in these men I see the face of God shedding his light on our dark way." We commend to our readers these men who were "used by God." avm

swiftness and with a deftness developed during his "Japanese period." Actually he drew as he painted and one can almost see his brush darting, flashing, flicking, skimming, wrestling with form, leaping at the canvas to make vivid feeling, tearing gaps in dark colors for depth and brilliance.

Fourth, the very number of pictures Vincent produced is evidence that he was a very busy painter. For six months at a stretch he produced a finished picture each day. He was often observed sketching and painting "feverishly." From Antwerp he wrote: "You will probably not understand this, but the fact is that when I get money my hunger, even if I am starved, is directed not toward food but even more violently toward painting."

Later, from Arles, he wrote: "I must warn you that everyone will think I work too fast. Don't you believe a word of it. Is it not emotion, the sincerity of one's feeling for nature, that invigorates? And if the emotions are sometimes so strong that one works without knowing one works, when sometimes the strokes come with a sequence and coherence like words in a speech, one must remember that it has not always been so, and that in the time to come there will again be heavy days, empty of inspiration." His vigor, however, seemed unstoppable: "Ideas for my work come to me in swarms, so that although solitary I have no time to think or feel; I go on like a steam engine at painting. I think there will hardly ever be a standstill again. And my view is that a living studio is created from day to day by patient work."

### Rare Vitality

Finally, and above all, Vincent's rich use of color demonstrates a vitality seldom seen in paintings. Two main periods show in the paintings: one before his residence in Paris, the other afterward. Before, all was grey and dark-hued; after, colors were brilliant and even gaudy, always warm with feeling. He had learned that he could represent things by the colors themselves . . . that was why he left Paris for Provence, saying: "I wanted a stronger sun." Writing to his brother, he said: "The painter of the future will be such a colorist as there has never been before."

In a revealing passage about his technique he explained: "Suppose I want to make a portrait of an artist friend who dreams great dreams and works as the nightingale sings because that is his nature. Say the man is a blond. I want to put into the picture my appreciation, the love I bear him. To begin with, I shall paint him as he is, as faithfully as I can. But with that the picture is not finished. In order to complete it I change into a complete colorist. I exaggerate the blondness of his hair, I go over to orange tones, to pale lemon. Behind his head I paint not the banal walls of a shabby room but infinity; I make a plain background of the richest, most intense blue I can achieve and through this simple scheme the luminous blond head on the rich blue base acquires a mysterious effect like a star in the deep blue heavens."

With so many pictures growing from that brilliant kind of development, I turn with less enthusiasm to the tragically unhappy life of Vincent. Born a century ago in Holland, he was the son of a Protestant minister.

It was, however, to his three uncles that Vincent turned for guidance, for they were art dealers. He worked in their art company in various offices—the Hague, Brussels, London, Paris—shifting not because he was so brilliant but because he seemed unable to please his customers. He was finally fired from

*(Continued on page 32)*

# Selected General Synod Resolutions

## The Churches and Migratory Agricultural Labor

*Adopted by the General Synod of the United Church of Christ at Philadelphia, Pa., July 7, 1961, and commended to the churches and members for study and action.*

In our generally affluent society it is a tragic fact that a half million American migratory workers are earning a precarious and meager living in seasonal agricultural work. Most of these workers and their families exist in abject poverty. They are often transported in unsafe, overcrowded and uncomfortable vehicles with inadequate rest stops and facilities for food and relief.

### Low Wages

When they arrive at the point of promised employment they frequently find that unfavorable weather and overrecruitment have greatly reduced the amount of work available. Cost and time lost in travel represent a further drain on their limited resources.

On the job these workers are sometimes exploited by unscrupulous crew leaders and employers. Although conditions vary from state to state and in some cases within states, wages are in general substantially below the Federal minimum. Young children frequently work in order to help meet the costs of food and other family requirements. Educational levels of the parents are notoriously low, and because of their migrancy the children are retarded in school and rarely complete high school. While some employers offer better facilities than others, at many places the housing and sanitary provisions are substandard from the point of view of health, comfort and decency. Medical and hospital services are likely to be difficult to obtain. Health and welfare services are generally denied because migrant workers fail to meet residence requirements.

Farm operators encourage migratory workers to come because "hands" are required to harvest crops, but the workers are usually treated as problems rather than persons by the local community. When the season is over the community is relieved to see the migrant workers and families depart. Moreover, efforts to organize these workers for collective bargaining meet bitter and even violent opposition from those who regard labor unions as a threat to the security of the grower.

The migratory-worker problem has been aggravated by special legislation (Public Law 78) that permits Mexican nationals to be brought into the United States under contract for unskilled seasonal farm work. The program was adopted when World War II conditions created a temporary shortage of domestic agricultural labor and was renewed during the Korean crisis. Today, in spite of serious unemployment among U.S. workers, the program brings into the country several times more foreign workers than during the emergencies that occasioned it.

### Depressed Standards

By agreement between the Governments of the United States and Mexico these workers have certain minimum guarantees as to wages and working conditions, but in practice these guarantees are often ignored and the already poor living standard of migrant workers is further depressed. The family and community life of the imported worker suffers. At the same time the Mexican economy receives no substantial assistance.

Protestant Christians have for more than forty years worked cooperatively through the Migrant Ministry of the National Council of Churches to bring to these workers and their families opportunities for fellowship, worship, pastoral care and health and welfare services. Increasingly these efforts have enlisted volunteers from local congregations to serve as members of migrant committees, teachers, supervisors of child-care centers and to render a great variety of friendly services.

Yet these direct ministries reach only about one in ten of the workers. There is urgent need for extension of these efforts. In addition, however, there is the necessity to enlist the talents of these people themselves in developing and managing the program. Much still remains to be done to integrate migratory families into the life of the community. This is a particularly crucial need for those who are settling in rural-urban fringe areas.

Beyond these important direct ministries, long-range solutions must be sought for the basic problems. Church members have a grave responsibility for seeing that seasonal and migratory agricultural workers achieve a fairer share of our abundance and conditions more favorable to their self-respect.

### Federal Measures

We urge our local churches and their members to seek solutions to the basic problems of migratory workers in agriculture. We pledge ourselves to support the following:

*Federal Measures.* (1) Extension of a Federal minimum wage to agricultural workers.

(2) Extension of the services of the National Labor Relations Board to organizations of farm workers.

(3) Provision of national crew-leader registration and supervision to protect migrants from the unscrupulous practices of some crew leaders and labor contractors.

(4) Provision of Federal financial aid to local school districts or to other public educational agencies at the local, state or regional level, in meeting their responsibility to migrant workers for education of children and for vocational training and retraining of youth and adults.

(5) Provision of Federal assistance to local welfare districts to make possible welfare services to migrant families.

(6) Extension to agricultural employment of the full coverage of the child-labor protections of the Fair Labor Standards Act.

(7) Establishment of a Federal housing code for migratory agricultural workers.

(8) Annual reduction of the number of Mexican nationals imported for agricultural labor under Public Law 78, looking toward the early elimination

*(Continued on page 31)*

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The *Herald* will publish in successive issues additional resolutions passed by the Third General Synod in Philadelphia.

*A Meditation*

# False Beliefs That Victimize

JAMES GORDON GILKEY

PROBABLY many of you have read Dorothy Canfield Fisher's book *Vermont Tradition*. In it she relates this fantastic incident. "One morning in the Seventeen Hundreds my great-grandfather, then a lad on a Vermont farm, was sent before breakfast to let the sheep out of the barn. He opened the big door, then went to the sheepfold inside the barn and lowered the bars there. Then he stood aside while the sheep, led by the majestic old ram, filed sedately toward the open door.

### Obviously Puzzled

"But as the ram neared it he halted, obviously puzzled by something. My great-grandfather could not see what it was till he made his way through the flock and stood behind the ram. Then he understood! Through a knothole in the wall of the barn the newly risen sun was sending a horizontal shaft of light directly across the doorway of the barn. In the dusty air the shaft of sunshine looked like a solid yellow bar resting there at the height of a sheep's shoulders. What was the imprisoned ram to do?

"Suddenly he gathered his legs under him, jumped high into the air, vaulted over the shaft of sunlight. Then one by one all the sheep in the flock did the same thing. They gathered their legs under them, jumped high, sailed over the imaginary barrier. Meantime my great-grandfather, leaning against the wall of the barn, laughed till his sides ached. . . ."

"Victimized by a false belief"—how accurately that phrase describes those sheep of long ago!

What about people? Are they too sometimes victimized by false notions? Evidently they are. Year after year, generation after generation, century after century this strange victimizing process continues. People get the idea that they are completely blocked or that they are fatally ill or that they cannot do the work their situation demands. Then they do things quite as ridiculous as vaulting over a shaft of sunlight. Consider this case, reported in the *Springfield Republican* for April 13, 1850—more than a century ago. It concerns an elderly woman who was then living near Belfast, Me. Somehow she had gained the idea that when the wind swung into the east she would inevitably have a bad attack of asthma. "Her husband took her to many physicians but no one of them was able to help her. Finally, and at the dead of night, he climbed to the ridgepole of his barn and nailed the weathercock there so that its head pointed due west. Since then, strange to say, his wife has had no asthma." And the editor of the *Republican*, who evidently had a sense of humor, gave the news item this caption: "Wonderful cure!"

### Unfounded Notions

Suppose we turn from sheep and old women to ourselves. Is it possible there are unfounded notions that from time to time gain control of our minds and then create trouble for us? I think there are. In this meditation I shall discuss three false ideas that threaten individuals like ourselves, particularly at the times when we are overtired. . . .

Here is the first of those false ideas. "The human beings around me, all of them, are secretly hostile. They perceive every mistake and blunder I make and then criticize me cruelly. Thus as I go through life I am surrounded not by human good will but by human unfriendliness."

You say no one holds such a belief? Some years ago I gave the graduation address at a high school in New Hampshire. The 16-year-old boy who had been chosen valedictorian of the graduating class was obviously nervous, but when it came time for him to speak he did extremely well. He never hesitated for a word and he never appealed for help from the prompter who sat just behind him. When he finished his five-minute speech everyone applauded vigorously. But throughout the remainder of the program he sat in his chair pale, tense, obviously upset over something. When the exercises finally ended I went to him and said encouragingly: "Let me congratulate you on an unusually fine address!"

### Basic Beliefs

For a moment he seemed happy, then his wretchedness returned. He said to me: "But didn't you notice I left out two lines of the speech? That spoiled everything and now everyone is criticizing me!" That boy's basic beliefs about other people? He thought that other people, all of them, are essentially hostile, that they notice all his mistakes and blunders and then berate him viciously for them.

But is that really the attitude of other people? Of course not! To begin with, most other people are chronically preoccupied—preoccupied with their own concerns. We make mistakes and blunders but other people are oblivious of them. Was everyone at that high-school graduation in New Hampshire aware that the valedictorian had skipped two lines of his speech? Nonsense! Probably not one person detected that omission. Furthermore, many of our associates think kind thoughts about us. They remember the day when they gave a valedictory, they recall their apprehensiveness and nervousness, and as we totter toward the platform they wish us well. In every audience, in every group of fellow workers, there is always a definitely friendly contingent: we must never forget that fact. We must let the

*(Continued on page 30)*

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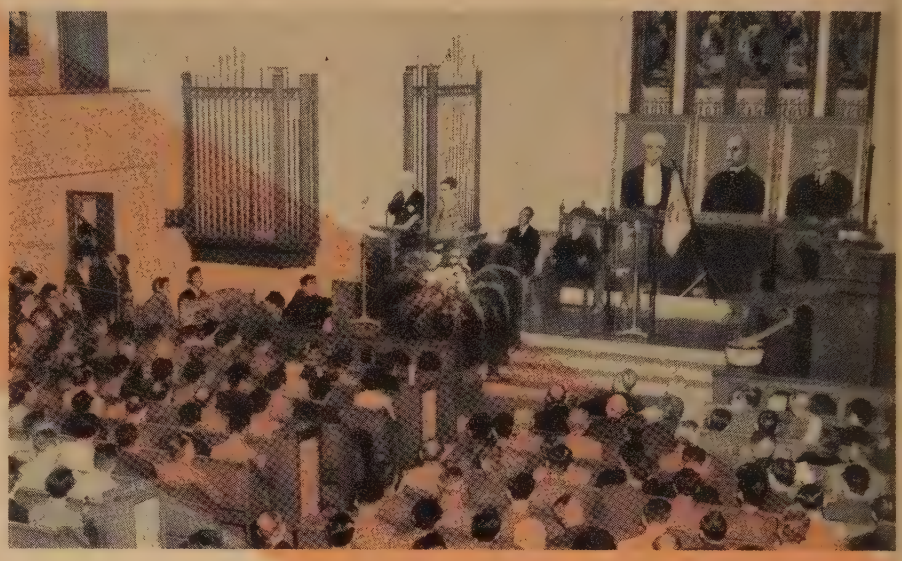
Dr. Gilkey is the distinguished minister emeritus of South Congregational Church in Springfield, Mass., and the author of many books.

# Retired E and R Missiona

THE joyful celebration of the seventy-fifth anniversary of the founding of Tohoku Gakuin (North Japan College) in Sendai, Japan, recently resounded throughout the land and around the world. Nationally it was recognized by leaders of every realm of Japanese society, who paid tribute to the contribution of tens of thousands of graduates who have served their countrymen since receiving their training at this Christian school.



*Retired missionary Mary Emma Gerhard (at rostrum) expresses thanks for the imperial decoration awarded her at anniversary celebration of North Japan College.*

### International Gratitude

Internationally the event brought repeated expressions of gratitude for the work of the missionary founders and for the continuing support of the churches in the United States, which have made this school an outstanding example of unity in the Christian world mission.

Most dramatically—and incarnating the other aspects of the school's history—the occasion brought "home" Mary Emma Gerhard, spirited and sprightly 83-year-old E and R missionary who was flown here from Phoebe Home in Allentown, Pa. After twenty years of retirement she came back to revisit her home of thirty-six years, the center of her life's work. The return of this smiling little lady—a Mary whom distinguished civic leaders gaily greeted as "Mother"—brought the Sendai school the merriest month in its history.

Miss Gerhard's reunion in Japan lasted exactly one month and was made possible by a special fund contributed by thousands of alumni determined to make any sacrifice that they might share the joy of meeting their beloved teacher again. During her short sojourn in Japan she had important appointments in Osaka, Kyoto and Tokyo, where she met with alumni groups who continue to honor her with an adoration bordering on worship. In Tokyo she was received at the Imperial Palace by the Empress of Japan and had an opportunity to express her gratitude for an almost unprecedented imperial decoration she had been given a few days earlier at the anniversary of the founding of Tohoku Gakuin. She was "queen for a day" at many receptions across the country, but the heart of her Japan experiences on this trip centered in

PHILIP E. WILLIAMS

Sendai, just as her own life had centered here since 1905 when she left the faculty of Hood College in Frederick, Md., to become a "lady teacher" at Tohoku Gakuin school for men.

In Sendai Miss Gerhard found a welcome of a sort seldom seen. Here was a humble little woman whose life had been spent in obscure service in a foreign land. Greeting her with honor were governors, mayors and other leaders of Japanese government, industry, education, church and social work. And their acts of kindness bore all the marks of splendid and sincere affection.

Huge banners in English and Japanese greeted Miss Gerhard on her arrival at Sendai station. Television cameras whirred as hundreds of old friends—"her boys," including many who now have important positions in Japanese society—surrounded her with tear-stained faces. A special exit at the station was used to rush her to an impatient crowd of over one thousand people waiting outside.

There, amidst the banners and the happy greetings, the Tohoku Gakuin brass band blared a welcome with the school song. Miss Gerhard responded with a short but pungent message, interpreted by Prof. Tetsuo Seino, who had been her student before World War II and who had visited her at Phoebe Home ten years ago while he was studying in the United States.

Her departure after a month's visit was on the same grand scale, with the college glee club skipping classes to serenade her and the newspapers, radio and television—which had been filled with accounts of her activities for almost two weeks—giving a parting salute to the impact of her life.

Clergymen came from far and wide to greet this "foreigner" who had taught them English when they were in the Tohoku Gakuin Seminary, which trained most of the ministers of North Japan in prewar days. Her English-teaching method had been revolutionary at that time, for with her brother, Paul, she inaugurated an oral teaching method using no textbooks.

Miss Gerhard's greatest day in Sendai was the anniversary date of the founding of Tohoku Gakuin seventy-five years ago. Following tradition, the day began with a pilgrimage by car and bus and on foot to the cemetery at Kita-yama, "North Mountain," at the edge of the city. Here the founders of the school are buried. After the early morning service on the hilltop, the scene of the anniversary celebration shifted to the imposing chapel at the college, famous for its pipe organ—the only one north

Mr. Williams, an E and R clergyman, is a United Church of Christ missionary in Sendai, Japan. Photos by courtesy of the author.

# Honored by Japanese College

of Tokyo—and for its impressive worship services where over one thousand students assemble daily during the school year. For the anniversary more than 1,800 guests, faculty members and students crowded into the auditorium, with hundreds standing throughout the two-hour program.

The significance of the celebration was captured in addresses by Dr. Tadao Oda, president of Tohoku Gakuin College, and others. High point was the conferring of the Order of the Sacred Treasure, Fifth Class, upon Miss Gerhard by Governor Miura, acting on behalf of the Emperor of Japan. The imperial decoration carried a special honor in this instance for it is almost always given posthumously.

Miss Gerhard, as honored guest, responded with a deeply moving address, which brought back memories of the great moments of the past but also pointed with profound meaning to the future promise and the problems facing Tohoku Gakuin. As this school and others like it increase in size and influence (Tohoku Gakuin now has more than 6,000 students annually, draws students from across the nation, has for ten years been coeducational at the college level and has just added a graduate school in English language and literature), the danger becomes all the greater that they will drift from their purpose of directing youth to truths dealing with the whole of life, and will limit themselves instead to narrow technical training. Miss Gerhard made an impressive plea that the school continue to focus its concern on its honored motto: "Light and life and love," which alone can bring the full meaning for renewed men and a new society. Japan, as Miss Gerhard emphasized, has known special suffering in failing to find the spiritual as well as the material core of abundant living.

She was given a tremendous ovation, not only because she so wonderfully symbolized the history of the past but also because she was so sensitive to the challenges of the present and the future for such ecumenical ventures as these Christian schools in Japan in their work for a world at peace.

Her anniversary message and the splendid tributes addressed to her by

*Miss Gerhard wears imperial decoration received at anniversary celebration.*

the national leaders who spoke after her disclosed how much wider the Christian world mission is than that work which is done directly through the churches and their institutions. What makes the crucial difference in human relations is the integrity of the personal life, especially when it reveals a divine Power beyond itself: this was the substance of the complimentary addresses by the

Honorable Yoshio Suzuki and the Rev. Motojiro Sugiyama, outstanding leaders of the Japanese Diet and graduates and members of the board of trustees of Tohoku Gakuin.

The remainder of the day was similarly exalting for all involved, but especially for this special guest from the United States. At noon about five hundred friends joined in a luncheon honoring her in the new assembly hall-gymnasium erected two years ago at the college with funds raised by the alumni. In the evening a dinner party brought three hundred guests together for the "Miss Mary Gerhard Reception" at Sendai's finest hotel. Once again there were music and testimonials.

### Special Gifts

For all who attended there were beautifully prepared autographed photographs of Miss Gerhard and special badges; for her there were gifts of flowers, a silk jacket, paintings and a string of Mikimoto pearls, which she accepted with proper enthusiasm as "the first string of pearls I've ever had!" Sharing in the festivities was her nephew, Dr. Robert Gerhard, the son of her brother, Paul, and chairman of the department of language at International Christian University in Tokyo.

All these honors came about despite Miss Gerhard's hesitancy to undertake the trip to Japan. Several times earlier the Tohoku Gakuin administration had invited her to return to Sendai at the expense of the school. Each time she had refused, insisting that the money could be used for a different purpose at the school she loved. This time, knowing her reluctance, the alumni voted to raise the money themselves as a special project designated for this purpose.

Upon her return to Allentown Miss Gerhard wrote: "Among the impressions of Japan I have brought back with me are these: the country's remarkable recovery from the ruins of only fifteen years ago; the valiant struggles of the schools and churches to be independent and self-supporting; the depth of Christian devotion shown by pastors and other Christian workers; the loyalty and affection shown by the Japanese toward their former teachers; their love of beauty, which finds expression in so many ways. I am thankful that I was given health and strength to make this journey and to return safely."

# The Christian Mission in Latin American Countries

SANTE UBERTO BARBIERI

SOMEONE has pictured Latin America as a beggar sitting on a golden chair. This is a vivid way to suggest the many possibilities of this continent, which is inhabited by people who on the whole are living a life of privation and misery. Others have described Latin America as the land of the future, the land with untold resources kept in store for the future welfare of humanity.

### "Promised Land"

In many ways Latin America is a "promised land" with possibilities of producing food, providing shelter and work for not less than two billion people. Brazil alone could take care of one-half that number, and Argentina of about 250 million. The populations of both countries do not number more than 85 million at the present!

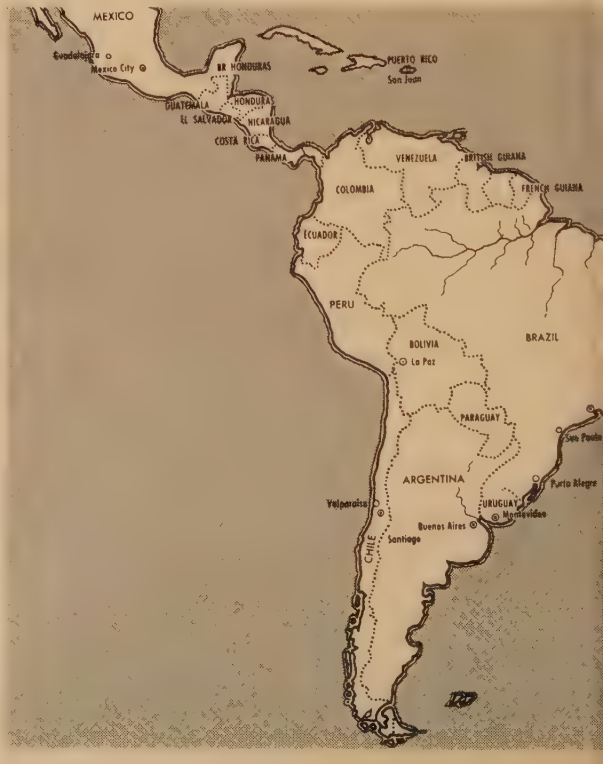
Remember that we are dealing with a land area stretching from Mexico to the South Pole, in which twenty different and independent nations are included. One, Brazil, is larger than the continental United States; Argentina, Mexico, Colombia, Bolivia and Peru have a combined area comparable to that of Brazil. And we still have fourteen other countries to reckon with!

The total population of Latin America is about 200 million, but it is estimated that by 1975 it will reach more than 300 million and by the end of the century, 600 million. We find in Latin America a conglomeration of people. There are 17 million pure-blooded Indians scattered over the continent. Although the backbone of the present population is of Spanish and Portuguese descent because Spain and Portugal were the colonizing powers, between the fifteenth and the eighteenth centuries people of other countries arrived: Italians, Germans and British. We cannot forget, moreover, that tens of thousands of Negroes were brought from Africa and today their descendants make up a substantial portion of the population of some of these countries. There are also scattered groups from almost every other country in Europe and a very significant contingent from China and Japan.

The cultural background, however, is mainly Spanish and Portuguese. Spanish has become the official language for eighteen countries, Portuguese for one (Brazil) and French for Haiti. Happily there are no major race frictions or problems in Latin America, and nowhere are there discriminatory laws. There are social prejudices and the natural grouping together of people of the same culture and origin, but no legal discrimination as such. In every country each human being is recognized as having the same legal rights and privileges, although one group may be socially more advanced than another. Brazil is the country that gives us the best example of a peaceful and cordial race coexistence. Although there was once a high percentage of Negro slaves, slavery was eliminated through an intelligent gradual process, which began as long ago as 1825 and ended in 1888 when all the remaining slaves were declared free citizens.

All Latin American nations have adopted *pro forma* the republican system of government: Brazil is the only one that from 1822 (the year of its independence) to 1889 was an empire. Almost all of them have taken as a model the form of government adopted by the United States, with some variety as to the powers of the president. All of them have democratic constitutions, although in practice there have been dictatorships disguised behind the cloak of democracy. At present there are more reassuring signs, which indicate a willingness to follow a more democratic road and to use ways and means conducive to a better way of administering justice.

This change is taking place in large part in response to widespread unrest among the masses, who are becoming



*In Recife, Brazil, and other Latin American cities church bookstores sell Christian books to new readers.*

more and more aware of their right to better conditions of life and to greater opportunities for education. This unrest has, however, been highly exploited by sundry movements of right and left; these are forces interested in provoking confusion and unrest in order to take advantage of the situation for their own benefit. Communism is the most daring and organized of these movements but fascism has not died out completely—appearing in outbursts of extreme nationalism.

### Needed Reform

There is no doubt that a great reform movement in the social, economic and political life is urgently needed. Only by eliminating the causes of misery, injustice, dissatisfaction, unrest and rebellion will there be any possibility of establishing on a firmer basis the cardinal principles of democracy, because these have been too much and for too long a time a subject for lyrical praise and demagogic propaganda. There is still a long way to go before the Latin American governments will be able to prove that democracy is truly a "government of the people, by the people and for the people." On too large a scale and for too protracted a time the so-called "common people" have been exploited tools of pseudodemocratic regimes. Tragically, foreign capital has in far too many instances been an ally of unscrupulous politicians and corrupt governments, which have been managed by greedy oligarchies or plutocracies. American capitalism has been accused of having had a large share in these disgraceful alliances, and it has been rightly charged with having prolonged and sustained many of the dictatorships that have disgraced Latin America during these last decades. It cannot be denied that there are many responsible people who are persuaded that the underdevelopment of Latin America is due to the greedy interest of foreign capitalism, and that the prolongation of this state of affairs will breed a climate more and more favorable to communism and other totalitarian forms of government.

It must be admitted, however, that much of this abnormal, and at times critical, situation is due to a defective understanding of the true nature of the Christian principles of justice, love and respect for every human being. Too many people have no more than a conventional and superficial understanding of Christianity. Their Christianity is basically an inherited tradition and a social custom that has lost all ethical implications. There is, therefore, an urgent need in Latin America (and elsewhere) to strengthen Christianity through an interpretation that portrays the person of Jesus Christ as an ever-present challenge to the way of life of the individual and society.

It should be admitted without remorse or shame that religion has been in too many cases a pretext to hide exploitation and injustice and to retard the creation of an atmosphere more favorable to the application of better democratic ways and means. In Latin America we need a more forceful, intelligent, coherent and cohesive presentation of the gospel, which stresses not only the need for conversion of every human being but also his responsibility for the well-being of society at large. A Christianity that limits itself to "saving souls," ignoring completely the existing social conditions, will not do in our kind of world.

It should be pointed out, moreover, that illiteracy is another factor contributing to the state of affairs in Latin America. The great majority of Latin American countries have an average illiteracy rate of more than 50 per cent; two of them reach the 90 per cent mark.

### Acute Problem

Until this acute problem is solved we cannot expect to have a responsible, intelligent and independent-minded citizenry. Every Christian group is called to take upon itself part of the burden that is implied in this matter of eliminating illiteracy on the continent. The sooner it is done, the better it will be. Ignorant people are always subject to exploitation, abuse and superstition. Education—the training of intellectually competent and spiritually sensitive men and women—has always been a part of our authentic liberal Protestant tradition.

It is pertinent also to underscore the fact that a divided Christianity—as it has been presented through Protestant missions—has in many instances confused people, leaving them perplexed and preventing them from making an open commitment to Christ. Many people inquire: "Why should I join a Methodist rather than a Lutheran or Presbyterian church? Why can I not just be a Christian?" There is no doubt that interdenominational frictions and rivalries have convinced many South Americans that in the Protestant movement there is poverty of vision and a great lack of common understanding. How is it possible to show the uniqueness of Christ and of his gospel through the disunity and bickering of those who should be united in his love?

All of us who call ourselves "Christians" should be aware of the tremendous urgency of bringing Latin America under the sway of Christ. Of the 200 million inhabitants only around 15 per cent are actively related to a Christian religious group (the Protestants, called in Latin America "Evangelicals," number only about five million members). The great majority of the population have lost interest in religious matters or have not been rightly challenged to believe in the validity of Christianity.

If we fail to gain their loyalty, other philosophies of life inimical to the Chris-

*(Continued on page 34)*

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This article by a bishop of the Methodist Church in Argentina and a president of the World Council of Churches is the first in the *Herald* series on the foreign-mission study theme for 1961-1962 *(see* Herald, *April 20)*. The theme has been chosen to help North Americans understand some of the major revolutionary forces operating in Latin America. Photo by Leon V. Kofod.

# CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

*We live in a time of extravagant production of printed materials and audio-visual programing. The* Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

## SATURDAY NIGHT AND SUNDAY MORNING

"Saturday Night and Sunday Morning" is a new kind of motion picture. A full-length feature dealing with the rough factory life of an English industrial city, its style is documentary and its director, Karol Reisz, is among the world's foremost documentary directors.

Reisz (he is only 34) came to England from Czechoslovakia at the beginning of the last war and became leader of that country's promising documentary movement. After his apprenticeship he became director of films for the Ford Motor Company of Great Britain, where he made films about the life of the English—strange commercials, from our view, but effective in Ford's eyes.

This, his first feature-length picture, is based on a novel by Alan Sillitoe, for many years a schoolteacher to workers' children in industrial Nottingham. "Saturday Night and Sunday Morning" spares no sensibility in its depiction of how its people really live. The small inadequacies of plot are justified by the novel application to a full-length feature story of film techniques formerly restricted to documentary and experimental films. R.N.

## THE BRIDGE

"The Bridge" is the best motion picture to come from Germany since the war, and is a profound commentary on the absurdity of war. Similar in its effect to "All Quiet on the Western Front," its scenes are gruesome and terrifying. Yet it is absolutely realistic.

The story is based on a true set of events in the closing days of World War II. A group of teen-age schoolboys is thrown into battle in the desperation of the final moment, and a kindly officer assigns them to the defense of their home-town bridge, which he is sure will not be attacked. The bridge is attacked, the army retreats, but the boys heroically remain.

The logic of children's play meshes itself with the strategy and tactics of warfare on a grand scale. The fantasy, unreality and absurdity of playing soldier and actual war combine. In "The Bridge" we are playing soldier, but with real bullets. In the world today we are again playing soldier, but we are no longer children and the instruments of death are no longer mere bullets.

The direction, the acting, the photography and sound track are superb. This is not a picture for children. R.N.

*The pictures reviewed on this page are of historic importance, for their content and for the vigorous manner in which they are presented. Both may be counted on to offend our sensibilities. They are not for children.*

## HOWEVER YOU SPELL IT

*RNS*

THE WORD is scrambled but the right idea is there. The Funk Food City Store in Parma, Ohio, is closed on Sunday and the staff has gone to CHUCRH—oops, church. The Parma store closes every Sunday and the Sunday closing sign is put up each week to remind customers and passersby to go to church. On this particular Saturday night, however, the proprietor must have been in a big hurry. But he did have the right idea.

## STUDYING "EXODUS"

A MINISTER, a rabbi and a priest have gotten together and prepared a study guide for the motion picture "Exodus." It includes background information, excerpts of dialogue from the film and several "socio-dramas" to be acted out by discussion groups. For example:

"(a) You are a teacher in a German high school, teaching modern European history. Your father was killed in battle in World War I and your brother in World War II. During the war you worked in a factory that used slave labor. You are aware of the Nazi policy of persecutions against political groups and Jews. You were disturbed by the policy but did not feel that you could object.

"Your class visits the memorial to Anne Frank. How do you explain the persecution of Anne and other European Jews?

"(b) A student in your class whose parents were active members of the Nazi party objects to your explanation. He insists that Hitler improved conditions in Germany and that his downfall was caused by the fact that *all* the Jews were not exterminated.

"(c) You are a student from the United States. Your family is in Germany for an extended business trip. You participate in the class discussion. What do you say? What questions do you ask?"

This is a thoughtfully prepared study guide, and among the very best we have seen. Producers of serious films would do well to provide similar material of this caliber. For copies, write to: Exodus Study Guide, United Artists, 729 Seventh Avenue, New York City.

## INSCRIPTION FOR THE ENTRANCE TO A WOOD

. . . enter this wild wood
And view the haunts of Nature. The calm shade
Shall bring a kindred calm; and the sweet breeze
That makes the green leaves dance, shall waft a balm
To thy sick heart. Thou wilt find nothing here
Of all that pained thee in the haunts of man
And made thee loathe thy life. . . .

. . . Even the green trees
Partake the deep contentment; as they bend
To the soft winds, the sun from the blue sky
Looks in, and sheds a blessing on the scene. . . .

*William Cullen Bryant*

*Courtesy of Horizon* *Freelance Photographers Guild*

# BOOKS

## FREE MEN: Meditations on the Bible Today

**By Suzanne de Dietrich** *(Westminster Press, $2.75)*

THERE is probably no name more closely connected with Bible study in the lay person's mind than that of Suzanne de Dietrich. For years she has provided invaluable guides for Bible-study groups and has pioneered in depth-study methods. In recent years *God's Unfolding Purpose* and *The Witnessing Community* by Miss de Dietrich have been widely used. Therefore we eagerly read her latest book, *Free Men*, with its timely title and theme.

The truth that makes men free is one of the major teachings of the Bible, and her meditations are centered on how we may learn more of this truth. "It is in finding God, or rather, in being found by God, that man finds his true self and in so doing finds the experience of liberty," she says.

Beginning with the "lost liberty" in the Garden of Eden, the author traces the search for liberation from political enslavement, from idolatry, from passions and from materialism as told in stories of Abraham, Moses, David and in the prophecies of Amos and Jeremiah. Through "the Liberator," Jesus of Nazareth, we may be "free men, free with his freedom." To grasp the mystery of the freedom that is in him, she guides our study with clarity and practical wisdom to inquire into Jesus' attitude toward the demons of money and of fear, and into the nature of his contact with persons.

Some of these chapters are a bit too simply developed to be of help in the complexities of modern life. But in dealing with the distinctions between the "laws of God" and the "traditions of men" the author challenges us with some fresh insights. The truth of God's liberty is too often well hidden by the barnacles of institutionalism and "pettifogging rules."

The concluding chapters deal with modern problems of labor, politics, education, racial prejudice, the press and radio. As free and responsible people we cannot afford to be swayed by what is expedient but should witness to "the glorious liberty of the children of God."

Miss de Dietrich naturally speaks out of her training in continental Europe and it is well for us in the United States to be stimulated and corrected by a point of view other than our own. More than that, Miss de Dietrich writes out of years of rich living and experience. Lay persons can very profitably study this small book in groups or use it for their own private meditations.

*Helen Huntington Smith*
*Director of women's work,*
*Ohio CC Conference.*

## LIGHT AGAINST DARKNESS

**By Bela Vassady** *(The Christian Education Press, $3.00)*

WHEREAS the second assembly of the World Council of Churches (Evanston, 1954) gave occasion to the writing of all kinds of preparatory material and scholarly works, the third assembly, about to meet in November in New Delhi *(see page 8)*, has not to date stimulated much theological discussion. The book under review does more than fill the existing gap; it endeavors to confront the ecumenical movement with both the gravity of its task and the challenge of a troubled world. Its themes coincide by and large with the general theme and subthemes of the New Delhi Assembly.

The author, who currently is professor of systematic theology at Lancaster Theological Seminary in Lancaster, Pa., has been active in the ecumenical movement since 1937. The "light-overcoming-darkness motif" that runs all through this book has become the guiding principle of his theological thinking.

While the Biblical witness on the one hand denies any possibility of a religious or metaphysical dualism, it affirms on the other hand the creation of light, "God's first creature," as the force that overcomes primordial chaos and darkness. Throughout the book the author emphasizes this creaturely or secondary quality of light. Light is "one of the most appropriate and elucidative Biblical symbols" to describe the God-and-world and God-and-man relationship.

As a matter of fact, all of the so-called history of redemption is nothing less than "a dramatic unfolding of the battle between Good and Evil, or Light and Darkness, with the ultimate victory of the first over the second." God offered his revealing and redemptive light to the people of Israel and through them to all the nations, but only Jesus Christ is the authentic Light of the world both ontologically and soteriologically.

Every Christian is a "vertical man" because his selfhood is constantly determined by his belonging not to himself but to his Creator and Redeemer. As "children of light" Christians walk "in the light" and "by faith." The vertical men are joined in the "horizontal fellowship" of the church, which is the "community of light." Vassady offers some penetrating arguments in behalf of a united church: "A divided church can never heal the wounds of a divided world." Christ entered into a oneness with us in our estrangement and "the unity given to us in Christ is not for the sake of the church but for the sake of the world."

There is a wealth of material in the present work: quotations from pronouncements of ecumenical assemblies, sound Biblical exegesis, sharp estimates of the current ecclesiastical and world situation. The book is written in the spirit of true ecumenism. The author makes full use of his Reformed heritage but places it in the service of the church universal. This reviewer hopes that Dr. Vassady's book will be carefully studied and widely used.

*Milos Strupl*
*Interim Professor of Systematic Theology,*
*Mission House Theological Seminary.*

## A FAITH OF OUR OWN

**By Austin Farrer** *(World Publishing Co., $3.75)*

THIS book of Christian essays, written by one of the most profound and subtle of living theologians, has such a keen cutting edge that you hardly know you have been cut until you see the blood. Warden of Keble College, Oxford, Austin Farrer's other writings are erudite and complex, fare for the most technical of theologians. Here he is lucid, simple and direct. As C. S. Lewis says in an enthusiastic preface (which alone is worth the price of the book): "Because he speaks under authority, [Farrer] must practice many abstinences: no exaggerations, however effective; no half-truths, however stimulating. He must not go beyond his commission. And all this, far from producing any flatness, turns out to be what, unconsciously, we were longing for. We have been bullied, flattered, wheedled and generally 'got at' enough. It is a blessed relief to be simply *told*, to sit quietly listening to this firm, level, unaffected voice."

This is pure distillation of Christian wisdom. Writing on "Christ's atoning death" or "Christ is God" or "This is my body" he is insightful in the extreme. All theological apparatus is left behind; it is the final product itself that we have. Writing on "Chastity" or "The charms of unbelief" or "Self-reliance" or "Candor" he is wise with a wisdom that is not directed at that abstraction "modern man," but comes straight and true to us. He gets under our skins.

This is "unabashed homiletics" of the rarest and most wonderful sort.

*Harland G. Lewis*
*Minister,*
*First Church of Christ (Congregational),*
*Farmington, Conn.*

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*Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.*

# LETTERS

New York, N. Y.

TO THE CO-EDITORS:

The treatment accorded the social resolutions at General Synod in Philadelphia was very unsatisfactory from my point of view, and no doubt it was disappointing to many of the delegates.

In the first place, the amount of time allocated for discussion was inadequate. It was known in advance that the Review Committee for the Council for Christian Social Action would handle resolutions presented by synods, conferences, churches or delegates, as well as three major resolutions on social policy presented by the C.C.S.A.

### Limited Time

But the time for the Review Committee to present both its recommendations on the C.C.S.A. and the social resolutions was only one hour and a half. Only about half that time could be available for discussing the resolutions. When the committee's report was distributed it was very evident that it would require more time than allotted, but no plan was proposed for extending the time for consideration.

In the second place, it was unfortunate that many of the delegates had left for their homes before the completion of the discussion of the resolutions on the final day of the meeting. In the first two days General Synod dispatched its business so expeditiously that it was able to adjourn the sessions ahead of time. The question was raised as to whether the synod might be able to complete its business and adjourn Thursday evening instead of Friday noon. The business committee did not announce its judgment on this matter until after many delegates had changed their original plans and had decided to leave Thursday evening. Even so, there was a quorum of more than 239 delegates present on Friday morning. However, adoption of the resolutions by six hundred delegates would have been more significant than adoption by less than half that number. The confusion in respect to adjournment was most unfortunate.

In the third place, it seemed as if the resolutions were definitely downgraded in importance compared to the rest of the program. There was ample time for lengthy and leisurely discussion of proposals for further church union or for the new headquarters of the United Church, but as soon as the resolutions were on the floor the synod was under extreme pressure of time. Is it true that the functioning of the instrumentalities of the United Church requires twenty hours of business sessions while the proclamation of words of warning to a society facing issues of life and death can be relegated to a brief hour and one-half late in the program?

Evidently one delegate felt that even the brief additional time allotted on Friday morning was a mistake. He complained that more time was being given the report on social action than that of the world or homeland ministries, far more than the size of the budget justified. Does this mean that the church, as well as the world, should judge the value of programs in terms of dollars?

The General Synod had one experience that showed how interested the general public is in the positions the churches take on social issues. Its action in respect to Communist China, although very ambiguous, was widely reported in the press as a vote favorable to recognition and admission of that country to the U.N.

The action on that question had not been anticipated. It was not in the resolutions presented by the C.C.S.A. It was proposed from the floor as an amendment to the Review Committee's recommendation of commendation of the C.C.S.A. A delegate wanted to exclude from the commendation the C.C.S.A.'s statement of March 1959 in respect to Communist China. Discussion of the China issue would more properly have been raised in connection with the statement on "National responsibility and international relations" *(see* Herald, *August 17)*, which called for universal membership in the United Nations.

### Social Policy

Furthermore, the statement on China policy, which had been adopted by the C.C.S.A. prior to the past biennium, was not in the hands of the delegates for their consideration. They would certainly have needed copies of the 1959 statement if they were making a decision on the issue. The amendment to exclude the statement on China policy from the commendation of the C.C.S.A. was defeated and the press widely interpreted this as approval of the C.C.S.A. statement. In the future General Synod should deal with such matters of social policy as part of the social resolutions rather than as amendments to committee recommendations. However, this experience indicates the importance the press attaches to General Synod votes on social policies.

The Council for Christian Social Action took extraordinary measures to assure a satisfactory experience for General Synod in its handling of social resolutions. Out of scores of suggested resolutions it selected three areas that it considered to be of high priority: migratory agricultural labor, because this is the fortieth anniversary of church work with migrants and because Congress is giving more consideration to legislation for migrants than ever before; international relations, because the arms race is increasing in tempo and the United Nations is under severe pressures; and race relations, because of the sit-ins and the Freedom Riders. A fourth resolution on conscientious objectors stated a position for the United Church in line with that of the two uniting communions.

Drafts of statements dealing with these complicated issues were prepared by C.C.S.A. committees; approved by the whole council at its midwinter meeting; sent to all churches with the March issue of *Christian Community* urging study and comment by synods, conferences, churches and individuals; revised by the C.C.S.A. in the light of recommendations from these bodies and sent to the Review Committee of General Synod responsible for resolutions. The Review Committee carefully studied the statements, mimeographed them and distributed them to the delegates the day before they were scheduled for consideration. The statements were as brief as responsible treatment of the problems would permit. Even so, two issues that were not included in the resolutions were raised on the floor—Communist China and aid to public schools.

### Important Questions

What further can be done to expedite the handling of resolutions at General Synod? It may be possible to deal with fewer statements as General Synod builds up its positions on a number of social issues. However, in our rapidly changing world with its threatening social forces it is not likely that the concerns for suffering humanity will greatly lessen. Another possibility would be to schedule a full half day for consideration of social resolutions, apart from recommendations on the work of the C.C.S.A. Another alternative would be to hold hearings on the resolutions at which those having questions or suggestions could secure answers or propose modifications. This might save time in the plenary sessions.

The most important question is how significant General Synod considers the social resolutions to be. Are they expressions of Christian concern and Christian judgment, which reveal Christian truth and insight? Are they the voice of the church speaking saving words to the world? How can Protestant churches achieve a consensus on policies affecting the peoples of the world? Is it important that the churches do so? Must the churches speak with many voices or not at all? The C.C.S.A. will do its best to develop responsible and satisfactory ways of dealing with social policies if the churches and General Synod so desire, but this will require a willingness to give more disciplined attention to these matters.

*Ray Gibbons*
*Director,*
*Council for Christian Social Action.*

# NEWS

## WITHIN THE UNITE

## OHIO CHURCHES SET UP PLANNING AGENCY

THE United Church of Christ in Northeast Ohio is participating in a pioneering program of regional church planning under the leadership of Dr. Elam G. Wiest *(left in photo)*, president of Northeast Ohio Synod (E and R); the Rev. Erston M. Butterfield *(right)*, executive secretary of the Cleveland Union of Congregational Christian churches; and a half dozen other denominational executives. A Regional Church Planning Office was established a year ago to help plan for the future of Protestantism in the Cleveland and Akron area.

There are five unusual features about this new venture: (1) it is completely separate from any denominational or interdenominational agency; (2) it covers three metropolitan areas (Cleveland, Akron and Lorain-Elyria); (3) it receives almost all of its financial support directly from the ten participating denominations (Evangelical and Reformed, Congregational Christian, United Presbyterian, United Lutheran, American Lutheran, Lutheran Church Missouri Synod, Episcopal, Methodist, American Baptist, Christian); (4) it is a planning agency in the broadest sense and does not seek to be a legislative body; (5) the director deals with the executives and officials of the various denominations who have decision-making responsibilities for denominational planning.

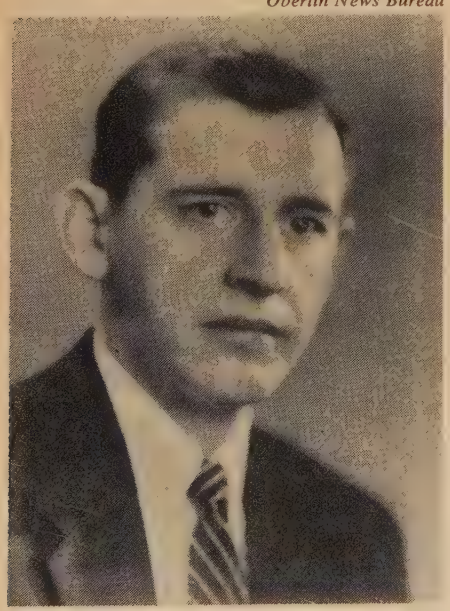
A former city planner, who is now a Methodist clergyman, the Rev. Lyle E. Schaller *(center)*, was selected as director of the new planning agency. He holds a master's degree in city and regional planning from the University of Wisconsin and a B.D. degree from Garrett Biblical Institute. Mr. Schaller has had seven years' experience in city planning and municipal administration as well as three and one-half years in the pastorate.

During the first year of operation the R.C.P.O. initiated comprehensive planning programs in three suburban areas and three

inner-city areas. It has also undertaken a general study of the impact of urban renewal on the church. Other United Church representatives on the board of directors include Dr. Reuben J. Schroer of Akron, the Rev. Richard M. Mapes of Olmsted Falls, the Rev. Irving Camerer, Parma.

## DAVID W. JEWELL TO DIRECT SCHAUFFLER DIVISION

*Oberlin News Bureau*



DR. DAVID WILLIAM JEWELL, Professor of Christian Education at Bangor Theological Seminary, Bangor, Me., has been named director of the Schauffler Division of Christian Education and Associate Professor of Christian Education in the Graduate School of Theology at Oberlin College, Oberlin, Ohio.

Dr. Jewell succeeds Dr. George P. Michaelides, who is retiring. Dr. Michaelides has been associated with the Schauffler educational program since 1940. He was president of Schauffler College, then located in Cleveland, from 1946 until its merger with the Oberlin School of Theology in 1954. He then became director of the Schauffler Division and Professor of Church History and also served as acting dean of the Graduate School of Theology for about three years.

A graduate of Carleton College, Dr. Jewell received a Bachelor of Divinity degree from Union Theological Seminary in New York City in 1951 and a Doctor of Education degree from Teachers College, Columbia University, in 1957. He is an ordained clergyman of the Congregational Christian churches.

Before going to Bangor he taught at Mount Hermon School for Boys in Massachusetts; served as minister of Christian education at Union Church, Pocantico Hills, N. Y.; and was an instructor in psychology and religious education at Union Theological Seminary.

Articles and book reviews by Dr. Jewell have appeared in religious periodicals including *Crossroads, Church Social Worker, Christian Century* and *Religious Education.* He was editor for a year of the *Union Seminary Quarterly Review.*

The Schauffler Division of Christian Education traces its beginnings to 1886, when Dr. Henry Albert Schauffler, formerly a missionary of the CC American Board in Turkey and Moravia, opened a school to train assistants for his work among Cleveland immigrants. Known first as the Schauffler Missionary Training School, it became Schauffler College in 1924 and was empowered in 1930 to grant Bachelor of Science degrees in religious education.

Oberlin Graduate School of Theology is a member of the Congregational Christian Council of Theological Schools. Prof. Roger Hazelton is dean of the school.

## AFRICAN COUPLE VISITS MASSACHUSETTS CHURCHES

*Harvard Studio*

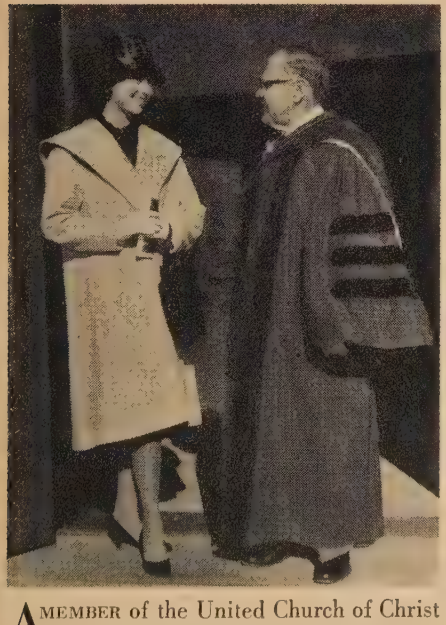
GIDEON MHLANGA, pioneer African educator, and Mrs. Mhlanga *(see photo)* are in the United States for several months' service as "missionaries" to the almost 600 Congregational Christian churches in the State of Massachusetts. Mr. Mhlanga is headmaster of the Mhizha Government Primary School in Highfield, one of the Salisbury African townships in Southern Rhodesia. He heads a teaching staff of twenty-seven and a student body of more than 1,000. In 1931 he was the only African in all Rhodesia to hold a Junior Teaching Certificate, and he was one of the first of his race in Rhodesia to receive a Bachelor of Arts degree.

Mr. and Mrs. Mhlanga have come to the United States under the sponsorship of the Massachusetts Congregational Christian Conference and the American Board of Commissioners for Foreign Missions (now the United Church Board for World Ministries). They are meeting with and speaking to church groups throughout the state, beginning with visits to seven camps during the summer months. During September and October they are making their headquarters with the Rev. Hugh B. Penney and family in the parsonage of the Congregational church of Holden, Mass. After two months in the Springfield area the Mhlangas will return to the Boston area in early 1962 to meet with churches in eastern Massachusetts near the close of their stay in this country. Although they were invited to stay in the United States for a full year, visa problems in Rhodesia require that they return sooner.

Mr. Mhlanga was born in Mount Silinda, Gazaland, about 1908. His boyhood memories are largely of goat herding, hunting small game with bow and arrows in the African bush and learning from older boys the use of the spear. But his first taste of education in a mission school of the American Board at Mount Silinda gave him an insatiable hunger for more.

Mrs. Mhlanga, who is also a teacher, completed in two years a three-year course in advanced domestic science at the American Board's Inanda Seminary in South Africa. She has been a leader in the Girl Guides and a tireless church worker.

## CONGREGATIONAL CHRISTIAN VIES FOR MISS AMERICA TITLE



A MEMBER of the United Church of Christ is competing in the Miss America Pageant in Atlantic City, N. J., the first week in September. Suzy Webb, who is Miss Arizona for 1961, is a member of First Congregational Church of Prescott, Ariz. She has grown up in this church where her mother is now serving on the deaconate.

"Suzy," according to Dr. Charles Franklin Parker, her life-long minister *(see photo, left)* "is a talented, lovely, unspoiled girl who by her character and attainments is worthy to be Miss America in the finest meaning of that term." She attended church school regularly, served on the Vacation Church School staff and was active in the Pilgrim Fellowship. In high school she was an outstanding student and was named to the National Honor Society and Thespians. Editor of the high-school annual and assistant editor of the school paper, she was selected to attend the National High School Institute of Journalism at Northwestern University. She was also a delegate to Arizona's Girls State. Entering her sophomore year at the University of Arizona at Tucson, Miss Webb is continuing her educational career in a normal manner although there are interruptions for "official" assignments that add to her regular schedule. An indication of her friendliness and naturalness is the way she is accepted as "Suzy" on the campus. Her minister is pictured with her outside the church doors.

WHEN the Evangelical and Reformed General Synod met in July for its final session before becoming part of the United Church of Christ, Dr. Louis W. Goebel *(right)*, Webster Groves, Mo., president emeritus, and Fred C. Heitkamp, Scotia, N. Y., delegate from New York Synod, had the distinction of having attended every E and R General Synod since 1934 and every "E" synod since 1921.



*Continued on next page* ▸

# BRUNSWICK, ME., CHURCH DEDICATES CHAPEL

*Downing*

A CHAPEL of contemporary architectural design and adornment in the six-year-old Pilgrim House is the latest addition to the facilities of historic First Parish Church of Brunswick, Me., which was gathered in 1717. Made possible by a series of memorial gifts, the chapel is the result of many months of planning and hard work on the part of the committee in charge.

Choice of a contemporary design was made early and a young architect, Nicholas Holt of Ellsworth, Me., was given his first chapel commission. The noted sculptor Clark Fitz-Gerald of Castine, Me., who formerly resided in St. Louis, created the altar appointments. The result is a place of worship of great beauty and simplicity, with an atmosphere at once reverent and exalted.

Two wide panels of matched and polished teakwood frame the white rough plastered wall, from which a simple teak slab projects as an altar. The lectern and chair are also of teak. Wooden pews made out of elm seat fifty-two people.

Mr. Fitz-Gerald, who works in metal, has created a silver and black metal cross, double candelabra of Monel metal designed to hold candles three inches in diameter, and two offering plates of the same material. The cross is naturally the focal point. Concerning it, the church's minister, the Rev. Horace M. McMullen, explains: "It combines the abiding and the contemporary—the timeless and the timely—aspects of our faith. Made of the most modern metals, and these fused with a welding torch, this cross suggests the relevance of the gospel for our time. The background of the figure is threefold, indicating the triune nature of God. The figure is stylized in the fashion of contemporary art and, furthermore, it is triumphant. In Christ's obedient sacrifice there is the promise of the Resurrection, and this is said to us in a moving way in the new cross."

# OHIO CHURCHES DEVELOP CAMP AND CAMPING PROGRAM

*Tom Root*

IN THE short space of four years the four Ohio synods of the Evangelical and Reformed Church have developed one of the finest camps and camping programs in the state. Located in rolling hill country ten miles south of Mansfield, near the center of population for the United Church of Christ in Ohio, the 100-acre site readily lends itself to the requirements of a church camp serving the needs of youth and adults alike. Construction of camp facilities was begun in 1957 and Templed Hills was officially opened for use in June 1958. There are now eighteen cabins, six wash units, a manager's residence, a program building with classrooms, library and craft shop, a lodge with dining room and assembly hall, a staff house, a swimming pool, two bathhouses and an administration building. The total cost of the project thus far is $317,000, most of which has already been paid through free-will gifts from the churches. Each Ohio church was challenged to contribute at least $2 per member toward capital expenditures and debt liquidation. In addition each synod contributes an annual apportionment levy of 17 cents per member, which goes toward the cost of maintenance, operation and administration. A full-time manager lives on the property.

The camp has been filled to capacity each summer since its opening and is in partial use at other times of the year. It is estimated that more than twelve hundred people will use the camp's facilities this year. Heated buildings accommodating some ninety guests are available for use during fall and winter seasons. Supervision of the property is in the hands of a board of directors made up of an equal number of representatives from each of the four Ohio synods. Aerial photo shows principal buildings and swimming pool in open area *(upper left)* and cabins in wooded area *(lower right)*.

# NEW VOLUNTEER UNIT TRAINED AT POTTSTOWN

A NEW group of volunteers spent July and August at the Voluntary Service Training Center in Pottstown, Pa., preparing for their year of service in church institutions. Now they have been assigned to positions in children's homes, old people's homes, inner-city churches, rural-life centers, mental hospitals, migrant units and other agencies and institutions. A number of "firsts" characterize this group: (1) there are more men than women (8-2); (2) there is an equal number of CC and E and R members (5-5); (3) two members of the group will serve overseas.

Some of the areas of study covered during the training session include Christian faith, communicating the gospel, worship in the church, music in the church, recreational activities, work with children, youth and adults, vocational guidance, the world mission of the church, how the church does its work.

There are four training periods each year, one during the first two months of each quarter. Although recent trainees have all been young people, there are no age limits: persons whose ages range from 18 to 67 years have participated in this service program.

Eight states and nine churches are represented in the group that has just completed its training *(left to right around the circle)*: Kit Hinrichs, North Hollywood, Calif.; Thomas Kippeny, Pleasantville, Pa.; Myrna Dusso, Milwaukee, Wis.; Edward Hjorth, Fort Worth, Tex.; the Rev. Melvin F. Ludwig, Philadelphia, editorial staff member, Board of Christian Education and Publication, and leader of the day's discussion; Richard Burda, North Hollywood, Calif.; Margaret Bledsoe, Hagerstown, Md.; Wyatt McGinnis, St. Louis, Mo.; Albert Verrill, Westbrook, Me.; Norman Bellar, Tilden, Neb.; Thomas Abbott, Brentwood, Mo. The Rev. Carl A. Bade is director of the Voluntary Service Center.

# PIONEER FAMILY PARTICIPATES IN GROUND BREAKING

*Buffalo Courier-Express*

THE oldest and youngest members of a family spanning four generations participated in ground-breaking ceremonies for the $150,000 educational building of St. John's United Church of Christ in Eden, N. Y. Alfred Miller Sr., 88 *(second from left)*, and his great-granddaughter, Hope, 14 *(second from right)*, took their turns with the spade presented by Edwin Ashbery, president of the congregation.

Five generations of the Miller family have worshiped in the church. The father of Alfred Miller Sr. was a charter member and helped to build the original sanctuary. Mrs. Alfred Miller Sr. *(center)* was the founder of the congregation's English-speaking church school, of which her husband was one of the early superintendents. Hope Miller, who was recently confirmed, represents the fourth generation of her family baptized and confirmed at St. John's.

Founded in 1867, St. John's Church (E and R) was served for many years by the pastor of St. James Church (E and R) in nearby Hamburg. The Rev. P. Walter Meisenheimer *(right)* was the last pastor to serve before St. John's became a self-supporting parish in 1947. The present pastor of St. John's church, the Rev. John W. Schauer Jr. *(left)* represented the E and R Commission on World Service at several meetings held in Europe this summer. His church has a membership of 425.

# NEWS of the WORLD

## 100,000 ATTEND KIRCHENTAG RALLY

*RNS*

In a striking demonstration of Protestant unity, more than 100,000 Christians from East and West Germany jammed West Berlin's Olympic Stadium for the closing rally of the German Evangelical Church Day *(Kirchentag)* Congress. The gathering included an estimated 5,000 persons from the Soviet zone and East Berlin who disregarded Communist threats and intimidation to participate in the five-day congress, held under the auspices of the Evangelical Church in Germany (E.K.I.D.). These East Germans were urged by Dr. Kurt Scharf of West Berlin, chairman of the E.K.I.D. council, to return home and practice their faith with a "readiness to suffer" for their Christianity. "God's order to German Christians is to go back to your homes, your jobs, your neighbors and be ministering Christians," he said.

The Congress had originally been planned for both East and West Berlin, but the Soviet zone government banned D.E.K.T. events in East Berlin on the ground that they had a political character and threatened the internal order of the East German state. They offered technical assistance for holding a congress in Leipzig but the D.E.K.T. presidium rejected the offer after the East German Government insisted on refusing entry permits to four West German Protestant leaders it regarded as undesirable.

West Berlin was decked for the occasion with many flags displaying the violet cross of the church. In East Berlin the flags and emblems were missing and events were restricted to churches and church grounds. But East Berliners wore their *Kirchentag* badges, and churches were so crowded that services had to be repeated and congregations flowed over into churchyards. Dr. Erwin R. Koch of St. Paul, Minn., who represented the Evangelical and Reformed Church at the rally, reports that on the opening day he visited four different churches in East Berlin before he found one that was not already overfilled. Only the service in the Marienkirche had been scheduled, but others were hastily arranged.

## W.C.C. STUDY GUIDE IS "BEST SELLER"

*RNS*

The best seller in the religious publishing field this year, second only to the Bible, according to the Ecumenical Press Service in Geneva, Switzerland, is the preparatory study booklet *Jesus Christ—the Light of the World*, published by the World Council of Churches for its third assembly November 18-December 6, in New Delhi, India *(see article on page 8)*.

More than one-half million copies of the 76-page illustrated booklet have been sold to date in a total of thirty-three languages. It is believed the figure may rise to close to 1,000,000 copies by November.

The phenomenal sales are the result of an intensive effort by the W.C.C. and its 176 member churches to make assembly deliberations representative of the thinking of members of local congregations. Study groups throughout the world, now believed to number in the thousands, have been asked to communicate their recommendations based on study and discussion of the booklet to their official church delegates to the assembly. *(For the names of United Church delegates see pages 9, 10 and 11.)*

Taking its title from the theme of the third assembly, the book includes a treatment of the theme and its three subthemes, Witness, Unity and Service, along with eight Bible studies and a section on the World Council.

## BRIEF REPORTS OF ECUMENICAL INTEREST

*RNS*

Dr. Martin Niemoeller, 69, prominent German Protestant leader, was critically injured and his wife, Else, 71 *(see photo)*, was killed in an automobile accident near Aabenraa, Denmark, as they were driving from their home in Wiesbaden to Denmark for a vacation. Dr. Niemoeller is president of the Evangelical Church of Hesse and Nassau and Mrs. Niemoeller was a leading churchwoman in her own right. She usually accompanied her husband when he visited the United States and often addressed women's meetings. Another passenger in the automobile, Mrs. Dorothea Bertha Schultz, died as a result of injuries received in the accident.

The New York State Court of Appeals recently upheld the legality of a nonsectarian prayer recommended by the Board of Regents for recitation in public schools. In a 5-2 decision the state's highest court ruled that it was legal for schools to start each day with the following prayer: "Almighty God, we acknowledge our dependence upon thee and we beg thy blessings upon us, our parents, our teachers and our country."

The American Medical Association has appointed a noted educator-clergyman to direct a new branch of its field-services department to coordinate the growing volume of cooperative ventures involving religion and medicine. Dr. Paul B. McCleave of Bozeman, Mont., an ordained Presbyterian clergyman who has been director of development and admissions and associate dean of students at Montana State College, will join the A.M.A.'s headquarters staff as "field representative for religion in medicine." His primary responsibility will be to coordinate activities between the medical profession and various religious groups whose welfare programs include medical service.

The 350 delegates from more than sixty countries attending the quadrennial meetings of the Y.M.C.A.'s World Council in Geneva, Switzerland, learned that Dr. Paul M. Limbert, secretary general of the World Alliance of Y.M.C.A.'s, is retiring after ten years in that office. Named to succeed him was Frederick Franklin, national secretary of the Swedish Y.M.C.A. Dr. Limbert, an Evangelical and Reformed clergyman, was formerly on the faculties of Franklin and Marshall College, Lancaster, Pa., and of Teachers' College at Columbia University in New York City. Later he served as president of Springfield (Mass.) College.

Unless churches have effective programs to reach those who are under 29 years of age, they are failing to minister to one-half of the United States population. If they have increased the size of their teen-age programs by 70 per cent in the last decade, they are merely keeping pace with the population growth and may be behind it in some areas. Paradoxically, if they have increased by 50 per cent their ministry to the "golden age" group over 65, they are only keeping abreast of the rising number of elderly people. These were among the startling facts laid before a recent conference on "The 1960 census and the churches" conducted under the auspices of the National Council of Churches.

The Bible is relevant for our troubled world! Yet that relevancy cannot be discovered if the Bible is honored as a "closed book." In Israel the Old Testament is very much an "open book." Pictured below is a Bible-

study class in which are found Israel's most distinguished citizens: Prime Minister David Ben-Gurion *(second from left)* and President Yitzhak Ben-Zvi *(at extreme right)*. Over 400 such Bible-study groups with 20,000 and more members are said to be at work in this land of the Bible.

Of such consuming interest has the Old Testament become that each year Israel sponsors a National Bible Contest and every third year holds an International Bible Quiz. 1961 is the year for the international contest, which is to take place in Jerusalem on October 3.

# False Beliefs

*(Continued from page 15)*

friendliness of those sympathetic individuals bring us encouragement and confidence. But the most significant fact about other people is still to be mentioned. In the group watching us, listening to us, working with us there are always a few individuals who really love us. Even if our performance is commonplace they consider it remarkable and then tell everyone how well we did.

### False Notion

You say there is no one who cares in any such way about you? Listen. "If all of us learned that the world had only five minutes more to run, what would happen? Instantly every telephone booth would be filled with people trying to reach someone else and stammer a belated message of gratitude and affection. You would be trying to reach some of the people you know to tell them how much they had always meant to you. Other people would be trying to reach you, to say that they had always admired you but they had been too shy and clumsy to say so."

The people around you hostile? All of them hostile? Never think so! That notion is as false as the notion that a shaft of sunlight across a barn door is something solid, something that stubbornly blocks your way.

Here is another false idea, which now as always victimizes many individuals. "A person's achievement in life is measured, measured accurately, by the tangible possessions he accumulates. The number of his houses, his cars, his gilt-edged securities—these are the measures of his success. If he reaches middle life and accumulates only a few such tangible possessions? Then, poor fellow, he is a failure! A failure at the moment, a failure forever."

### Individual Achievement

You say no intelligent person today holds such a belief? A few years ago the members of a certain class at my alma mater were holding their twenty-fifth reunion. Each man in the class was asked to submit a brief autobiographical statement indicating how much and what he had done since leaving college. Those statements were supposed to be confidential and sacrosanct but eventually many of them found their way into print. As I quote three of them, notice the terms in which they picture success and failure.

Man Number One wrote: "When I graduated from college I hoped that by the time I was 50 I would have accumulated enough money to be able to retire. That hope is now finally and conclusively dead. The pot of gold at the end of my rainbow is still as elusive as ever." Man Number Two wrote: "Have I made any money during the past twenty-five years? No. Do I expect to make any during the next twenty-five? No. At present I haven't enough money to keep two traffic lights ahead of the sheriff; but if I don't care, who does?" But the statement of Man Number Three is, I think, the unhappiest of all. Through its superficial jauntiness sounds an unmistakable note of frustration and despair. Man Number Three wrote: "They call her Dame Fortune. She'll be Grandma Fortune by the time I catch her!" The terms in which those three college men defined success and failure? Theirs were material terms. A false notion as old as the human race had victimized all three.

What now is the true, the accurate, measure of an individual's achievement? Maybe this fragment of biography will tell you. In 1797 a boy named Franz Schubert was born in the little Austrian town of Lichtenthal. It soon appeared that he possessed unusual musical ability, and when he was only 14 he became a chorister in the Imperial Choir in Vienna. There he received lessons in singing and on the violin, and there he began writing music. But for some strange reason he never succeeded in making money. Perhaps it was because he was shy, perhaps because he was careless, perhaps because he lacked what is now called "the commercial instinct."

### Intangible Possessions

At any rate he was always desperately poor and when he died at the age of 31 he left virtually no property. According to the official inventory, his estate consisted of one hat, six pairs of shoes or boots, thirteen pairs of socks and bedding and clothing worth $10. In addition there was a huge pile of musical compositions, many of them still in manuscript. To the entire collection the appraiser gave a value of $2.

Twelve dollars in tangible possessions . . . but were the tangible possessions all that Franz Schubert left behind? All . . . except the glory of 1,001 pieces of music, which ever since have gladdened mankind. "A man's life consisteth not in the abundance of the things that he possesseth. . . ." How true Jesus' words have proved!

Your record as a money-maker is dismal? This proves you are a failure? But think about the intangibles in your life, the things that are unseen and eternal. Think about the love in your home, the fine promise of your children. Think about the affection of your friends, the gratitude of the individuals you have helped. Think about the services you have rendered your community, the esteem you have gained, the influences for good you have set in motion. These intangibles are the things that abide: they are the true measure of your value to God and to the world. "Many that are first shall be last, many that are last shall be first."

Here is one more false notion, which victimizes numberless individuals today. It relates not to the people about us or to our own achievements but to a personal religious belief. "When God's help reaches me it comes, always comes, as some fortunate occurrence in the external world." Is this familiar and widespread belief true? I think it is false—utterly false. Why then does it have such a hold on human minds today?

One reason is that when we were children the spectacular and dramatic miracle stories in the Bible were told us again and again and again. The story of the way in which the Red Sea divided, thus permitting God's "chosen people" to escape from Egypt. The story of the way in which Elijah was miraculously fed by an angel, the story of the way in which the sick people in Nazareth and Capernaum were miraculously cured. . . .

### Childhood Picture

What was the picture of the divine help that gradually took shape in our child-mind? It was the picture of a divine aid that shows itself, always shows itself, as some fortunate occurrence in the external world. When in our later years we reach out for God's help, what promptly and inevitably happens within our mind? The picture of God's help acquired in childhood re-emerges. We find ourselves thinking that when God's help comes it will come as escape from accident, recovery from illness, deliverance from financial disaster. And when God's help does not come in these ways (as often and obviously it does not), what conclusion do we draw? We conclude that God has not helped us and then we generalize from our unhappy experience and say that the whole notion of divine aid is a mistake.

### Divine Help

In what way does God's help actually come? Dismiss from your mind, I beg you, all the notions that have come down from an era that knew nothing about the steadiness of natural processes and universality of natural laws. Focus your attention on the record of human experience in these later and wiser years. In what way does God's help come?

It comes as the quiet emergence, within a waiting human mind, of a significant memory, idea, impulse. At quiet moments like these we lay aside our burdens, our tensions, our fears, our animosities. We open to God every doorway of our mind, our spirit. Then from the depths of our inner life God brings old memories, old wisdom, old ideals, the old impulse to spend and be spent for others. So our inner attitudes change and then our courses of thought and feeling and action change. *This* is God's help . . . and in silence and in secret it comes daily to every one of God's children who is honestly trying to do his best.

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# Migrant Labor

*(Continued from page 14)*

of this program. (9) Improvement of the administration and enforcement of such protective and beneficial programs as the filing of returns on worker earnings under the Social Security Act, the Interstate Commerce Commission's transportation code and the Annual Worker Plan by which the U.S. Farm Placement Service seeks to schedule workers for maximum employment through the season.

(10) Provision for research as to the effects of automation upon agricultural workers and development of programs for their retraining and re-employment.

*Remedial action by the states.* Support should also be given to remedial actions by the respective states to initiate improvements or to bring state laws into conformity with Federal legislation when the latter shall have been enacted.

(1) Extension of workmen's compensation laws to agricultural workers.

(2) Creation of safety regulations for transportation of agricultural workers, with adequate accident insurance required.

(3) Extension of child-labor legislation to agricultural workers.

(4) Adoption and enforcement of reasonable housing standards for migratory agricultural workers.

(5) Requirement of school attendance and reimbursement to local school boards for education of migrant children.

(6) Reimbursement to local health agencies for extension of their services to migrant workers and their families.

(7) Provision of adult education, including vocational and homemaking skills, for migrants.

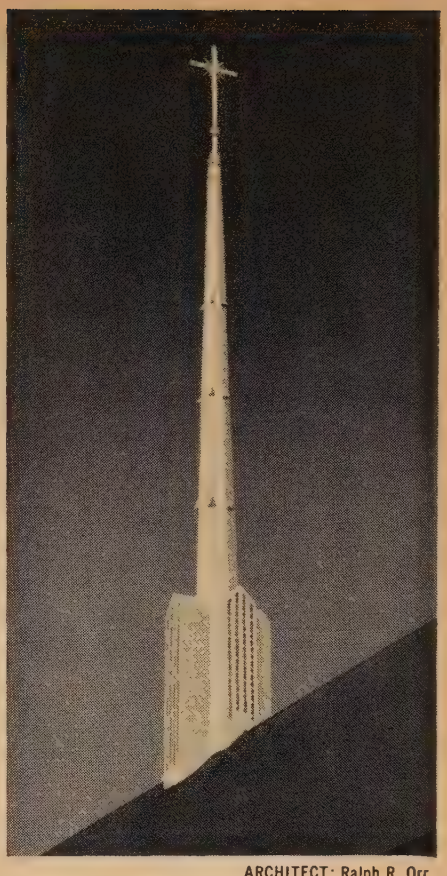
(8) Extension of child-welfare services, including day-care facilities, to migrant children.

(9) Elimination of residence requirements, which bar agricultural migrants from access to health, education, rehabilitation and welfare programs.

*Further steps toward self-respect and justice.* Agricultural wage workers are, in all essential aspects, industrial workers in an outdoor setting. The churches and Christian people can render a lasting service to the agricultural economy and to the cause of justice by witnessing to the application of Christian principles between employer and employee.

We commend those growers, communities and states that have achieved relatively higher standards of economic and social justice for migratory agricultural workers. We hope that these conditions may continue to be improved and become an incentive for general improvement throughout the country.

We recognize that such measures raise economic problems for many growers, which call for further study. We encourage



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congregations, conferences, the Town and Country Church departments and the Council for Christian Social Action to seek solutions to these problems.

At the end of its fortieth year, we commend the Migrant Ministry of the National Council of Churches. We are confident that the United Church of Christ will continue and expand its support of this program. We urge our local churches and church members to participate in the work of local and state committees on migrant ministry and to give this work financial support.

We further urge our church members to demonstrate their personal Christian concern for migratory agricultural workers in their communities.

(The facts about migratory agricultural labor have been established by the following sources: (1) *Hearings before the Subcommittee on Migratory Labor of the Committee on Labor and Public Welfare, United States Senate* [*Hearings of 1960 and 1961*]. In two volumes, obtainable from the U.S. Government Printing Office, Washington, D. C.

(2) *The Migratory Ministry Today—A Self-Evaluation of Direct Services and Progress Toward Legislative Goals—1960.* Obtainable at 50 cents from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

(3) *The Fifth Decade—Report of National Study Conference on the Church and Migratory Farm Labor—1960.* Obtainable at above address at $1.25 per copy.)

# van Gogh

*(Continued from page 13)*

his Paris job because of a quarrel with customers. So, early in his life we see the candor that marked him as a brutally honest man who never sought to please anyone—only to speak the truth. Then he determined to become a minister. He studied theology for months in order to enter seminary, but he could not make the grade. So he attended an evangelical academy for three months and was licensed to preach. Eager to begin preaching, he went (even before assigned) to a poor coal-mining district. Here he overspent himself in caring for the needs of the families.

After a few months of this sacrificial living, he was removed from his post by an inspector who said Vincent was "ineffective." He had found pleasure in sketching during his pastoral work and now he turned to that as his real vocation. He had been rejected by the art dealers, by the seminary and now by the church board: "The priests reject my God—so now I reject theirs!" And never again did he enter a church for worship.

During the ensuing six years Vincent copied, sketched and painted—first at home, then in Antwerp, then in several

Dutch towns—always feeling that others saw him as a disagreeable crank, a nonentity. But he protested this: "There is in me harmony, calm, and music." During these years his works were somber-toned and heavy, many of them studies of peasants.

Then he decided to move to Paris. Leaving his homeland, never to return, he was exhilarated in the French capital by such painters as Pissarro, Degas, Seurat, Signac and Gauguin. The dark cloud seemed to lift and Vincent, brightening all the time, painted over two hundred pictures there. And there too he ran into the notorious Papa Tanguy.

It was now 1888 and, while Charles Taze Russell was painting cowboys and Indians out on the Montana prairies, Vincent moved to southern France where his most distinguished work was done. He hoped that in Provence a great dream of his would come true—that a group of impressionist painters could work together there as a team. "It seems to me that it lies beyond the capacity of any single individual to create the paintings required so that modern art should hold its own and achieve a level corresponding to the cloudless heights achieved by Greek sculptors, German musicians and French novelists. They will probably be created by groups of people joining hands to carry out a common idea." He invited his impressionist friends to come south.

Gauguin came! Vincent was delighted and set about to make his dream come true. But Gauguin argued with Vincent, criticized him bitterly, and before long decided to leave. With that swift act Vincent's grand dream came tumbling down about his ears. In a fit of despair he cut off his right ear. Shortly after that dramatic violence he calmed down and appeared normal again. But he realized that his overwhelming sense of defeat was dangerous and he committed himself to a mental hospital. Then began a cyclical existence for Vincent, with long periods of lucidity between depressions. He still painted but his pictures progressively lost their unity. In fact, they began to portray pain and death. It was during this period that he made the only sale of his career, a painting titled "Red Vineyard."

He moved to Paris for a time (he painted 150 pictures in six months) and then went to Auvers, a village north of Paris. There he painted fitfully until, at the age of 37, poverty, despair and illness bore down heavily on him in one soulful moment and he shot himself. He had already written his own obituary: "He was not wanted in this world."

So ended a life of misery and defeat; yet it had an air of triumph about it, the only joy and love and light coming from within himself. Despised and rejected, a man of sorrows and acquainted with grief, Vincent could still write: "I would not give a fig for life if there were not something infinite in it, something deep and real. Life without love in it is a sinful immoral state."

You may wonder where these quotations come from. They are all from Vincent's letters to his brother Theo, who was a clerk for an art dealer in Paris. It was Theo who listened and sent money and wrote and encouraged and forgave. It was Theo who impoverished himself to keep Vincent going. Whatever the problem, Theo stuck it out; and Vincent turned his soul inside out to Theo: "The principal thing is that a good understanding shall remain between us and that we shall keep our friendship

*(Continued on next page)*

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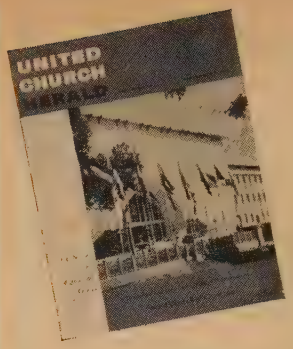


## How to use this issue

### MISSION-STUDY GROUPS . . .

. . . will be stimulated by the first article in a new *Herald* series on "The Christian mission in Latin American countries" (page 18). For further study see *Land of Eldorado* by the same author, available from Pilgrim Press and Eden-Heidelberg bookstores (paper $1.50, cloth $2.95, study guide 75 cents). Other resources on this year's world-mission theme were introduced in the April 20 *Herald*.

. . . will read with interest the portrait of Mary Emma Gerhard, who revisited Japan after twenty years' retirement (page 16).

### FOR DEVOTIONAL READING . . .

. . . see James Gordon Gilkey's meditation on page 15.

### SOCIAL-ACTION GROUPS . . .

. . . will find much to discuss in the National Council of Churches' Labor Sunday Message (page 6). What can your congregation do to assist workers who face retraining, relocation or retirement? How can your ministry to those making difficult psychological adjustments and your program for older adults be increased? What more can the Christian community do to stimulate the sharing of "our potential abundance"?

. . . will want to devote sufficient time to study and act on General Synod's resolution on migratory labor (page 14). Additional resources are listed at the end of the article. See also the February 9 and April 20 issues of the *Herald*.

J. M. B.

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warm. If ill luck comes, we'll brave it; but, brother, let us keep faithfully together. You don't win anything by it except the feeling of helping somebody to a career who would otherwise have been without one. Who knows what we shall accomplish together?"

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"The greatest and most energetic people of the century have always worked against the grain and have always worked from personal initiative. To begin on a small scale, to have character instead of money, more audacity than credit"—that was Vincent's goal. In one farseeing comment he wrote to Theo: "Science looks to me like an instrument that will one day take us far. For instance, at one time the earth was supposed to be flat—but that doesn't prevent science from proving that the earth as a whole is spherical. Well, we are still at the stage of believing that life itself is flat, the distance from birth to death. Yet the probability is that life too is spherical and much more extensive and capacious than the hemisphere we know at present."

That's it, Vincent! Life is not flat and dull but reaches out unto God himself. Your words, your paintings give us a window out of our smallness! We need not be confined by the conventional or the expected. Vincent cleared away some of the darkness that clouds the glass wherein we see God.

What a treasure of greatness boiled in that earthen vessel that was Vincent the Dutchman!

## Latin America

*(Continued from page 19)*

tian way will have a rather easy opportunity to take over. And then we will be left mourning our lack of vision and the loss of our opportunities. But we believe that in God's providence there is still time. We should not tarry longer but act quickly and responsibly, taking advantage of the doors that remain still open and the chances that are still ours.

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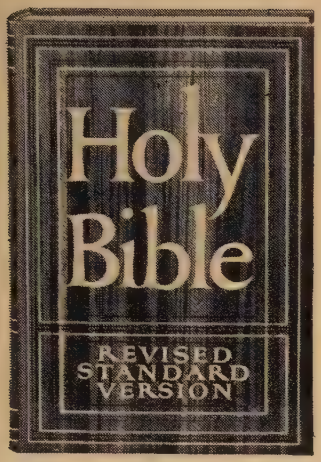


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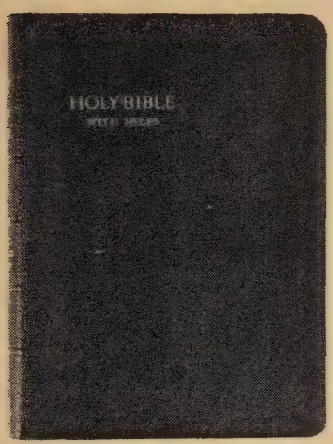


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# Church and Ministerial RECORD

## E and R Address Changes

ALLES, GERALD T., Akron, to 1919 E. Midlothian Boulevard, Youngstown 2, Ohio, pastor of Bethlehem.

BECHTEL, DANIEL R. (G), Madison, N. J., to 260½ Central Ave., Delaware, Ohio, instructor of religion, Ohio Wesleyan University.

CHRISTIANSEN, RONALD C., Topeka, Kan., to R. R. 1, Moro, Ill., pastor of St. John's.

EBBERT, C. WILLIAM, Pottstown, Pa., to Clarence, Iowa, pastor of St. John's.

FITZ, GEORGE T., to R. D. 6, Brush Creek Road, Irwin, Pa., (postal change).

FRICK, P. OTHMAR, 3326 Mysylvia Drive, Saginaw, Mich., serving Immanuel on privilege of call.

HABERMEHL, ARTHUR J., Three Oaks, Mich., to 168 Jefferson St., Tiffin, Ohio, pastor of Second.

HELMBOLD, ANDREW K., Haverford, Pa., to Frederick College, Portsmouth, Va., chairman of Bible Department.

KALLENBACH, ALLEN, Salamonia, Ind., pastor of Salamonia, (new).

KLEMT, CALVIN C., Big Rapids, to 2323-5 Bishop St., North Campus Apts., Ann Arbor, Mich., postgraduate work, University of Michigan.

KLINGAMAN, RAY H., Cherryville, to 553 Maple Ave., Doylestown, Pa., (retired).

MARTENSEN, GLENN O., 501 S. Fruitridge Ave., Terre Haute, Ind., (Yearbook correction).

MEHLE, ELWOOD C., 1011 E. Cumberland St., Lebanon, Pa., serving Grace, Avon, Pa., on privilege of call.

SCHAEFFER, JOHN F. JR. (Ch), Norfolk, Va., to U. S. Naval Support Activity, Box 14, Navy #510, c/o FPO, New York, N. Y.

SHOFFNER, KENDALL B. (CC), Evansville, Ind., to Suttons Bay, Mich.

WAIDMANN, ARTHUR L., Second and Linden Sts., Miamisburg, Ohio, assistant pastor of Trinity, (new).

Code: G—In Christian service, but outside the Evangelical and Reformed Church; Ch—Chaplains in the armed forces; CC—Evangelical and Reformed ministers serving Congregational Christian churches.

## CC Calls

AESCHLIMAN, ADRIEN R., to head librarian and foreign language teacher, Barrington College, Barrington, R. I.

AHLBERG, RALPH E., assistant, to minister, Rockville Centre, N. Y., February 1962.

BECKER, MARGARET C., to director of religious education and music, First, Moline, Ill.

BERGE, LOWELL E., to assistant, First, Tucson, Ariz.

BIDDLE, RAYMOND A., Baptist, Langsville, Rutland, to Westville, Beloit, Ohio.

BLUME, ALLEN C., E and R, to Community, Wayzata, Minn.

BOBBITT, PAUL D., Wells River, Vt., to associate, First Church of Christ, Hartford, Connecticut.

BRASELTON, W. EMMETT, Lake Mills, Wis., to Sheldon, Iowa.

BRETSCH, FREDERICK, Mission House Theological Seminary, Plymouth, Wis., to Flasher, N. D.

BURT, ROBERT E., South Acton, Mass., to First, Old Town, North Attleboro, Mass.

BURTON, KENNETH W. F., Manor Community, Chicago, to chaplain, Colorado College, Colorado Springs, Colo.

CAMPBELL, ALAN R. W., to Community, East Oberlin, Ohio.

CANTRELL, DONALD F., associate, Plainfield, to chaplain and teacher of religion, Hun School, Princeton, N. J.

CARLSON, ROBERT A., to student minister, United, South Solon, Ohio.

CAVENER, JAMES N., to director of campus ministry, Iowa State University, Ames, Iowa.

CLARK, ELLIS N., Cypress Chapel, Suffolk, Va., and Oak Grove, Sunbury, N. C., to Damascus, Sunbury, N. C.

CODDINGTON, DONN M., assistant, Colonial, Edina, Minneapolis, to Olivet, St. Paul, Minnesota.

CORY, GEORGE L., Granby, to First, Rowley, Massachusetts.

CUTTER, FRANK R., Church of Christ, Leominster, to First, Milford, Mass.

DANKS, WILLIS E., Methodist, to Deer River, New York.

DE LAURENTIS, JOSEPH B., Methodist, to Mapleton Park, Brooklyn, N. Y.

DODDS, ROBERT C., First, Waterbury, Conn., to the National Council of Churches.

DOLBY, STACY, First Christian, Norman, Okla., to campus minister, Northern Illinois University, DeKalb, Ill.

DOORN, JACOB, Independent, to Brandenton, Florida.

DOWD, EDWARD, Green Street, Chicago, to teach.

EBEL, LEONARD J., associate, Christ, Silver Spring, Md., to assistant, Plymouth, Fort Wayne, Ind.

FAUSNACHT, CHARLES H., to Avoca, Iowa.

FELDMAN, RICHARD, to campus minister, University of Illinois, Champaign, Ill.

FISHER, JAMES V., Disciples, to director of religious education, First, Waltham, Massachusetts.

FLEMING, J. EMERY, Presbyterian, to North Street Union, Medford, Mass.

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GRANDE, CHARLES, Methodist, to Federated, East Arlington, Vt.

HAHN, RAYMOND H., professor, Prince of Wales College, St. John's, Newfoundland, Canada, to minister of education, First, Port Huron, Mich.

HAM, CHESTER R., to Blairsburg, Iowa.

HAYES, VICTOR C., teacher, Hood College, Frederick, Md., to St. Andrew's United, Richmond, Va.

HORST, ROBERT W., to Community, Greendale, Wis.

HENBY, E. H., to Indian Creek Community and Liberty, Brantley, Ala.

HUNTLEY, JOSEPH D., to chaplain and director, Merchant Marine School, Seamen's Institute, New York, N. Y.

INGLE, RICHARD W., First Union, Quincy, to Community, Westchester, Ill.

KEENER, W. JAMES, Disciples, First Christian, Glendale, to assistant, First, Tempe, Arizona.

KENNEDY, CHARLES A., King Street, Danbury, Conn., to Austin College, Sherman, Tex.

KNOWLES, LOUIS R., to assistant and director of religious education, Brooklyn Heights, Cleveland, Ohio.

KRUEGER, J. EDWARD, First, Pelican Rapids, and Union, Scambler, to Fifth Avenue, Minneapolis, Minn.

MC CARDLE, DUANE, to Church of Our Master, Chicago, Ill.

MENCHHOFER, J. DAVID, to Federated, Richville, N. Y.

NABB, HERBERT G., assistant, South, Grand Rapids, Mich., to United, Byron, Ill.

OLIVER, WILLIAM G., United, Shandon, to Franklin, Ohio.

PEACE, JOHN T., Lutheran, to Park, Worcester, Mass.

PECK, HENRY A., Windsor Locks, Conn., to Wilmington and West Dover, Vt.

PETERS, ROBERT F. R. JR., to intern, Glenville, Cleveland, Ohio.

PETERS, SAMUEL, Presbyterian, to Assyrian, Chicago, Ill.

PHILLIPS, CHANNING E., Lemuel Haynes, Jamaica, N. Y., to Lincoln Memorial Temple, Washington, D. C.

POWERS, DONALD A., South Windham and Windham, Conn., to Beneficent, Providence, R. I.

ROBERTSON, H. GEORGE, First, Wellington, Ohio, to associate, First Central, Omaha, Nebraska.

SALTER, BRUCE T., to Manor Community, Chicago, Ill.

SHERMAN, JAMES P., associate, First, Charlevoix, to associate, Park, Grand Rapids, Michigan.

SHERVY, ROY, to director of religious education, Spencer, Iowa.

SILLS, HORACE S., First United, Orlando, Fla., to E and R Board of National Missions staff, Lancaster, Pa.

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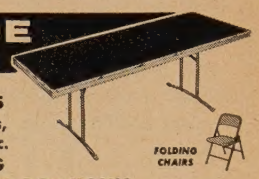

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TULL, ROBERT W., to Medford, Ore.

TURNER, RICHARD, Methodist, to North Parish Community, Haverhill, Mass.

WILLIAMS, JAMES H., Boulevard. Detroit, Mich., to minister of Christian education, First, Topeka, Kan.

WOODBURY, ROBERT C. JR., to First, Lebanon, Connecticut.

YARROW, ERNEST A. JR., co-minister, Fauntleroy, Seattle, Wash., to Winnetka, Ill.

YETTRU, CARL H., retirement from Bridgewater and Clayville, N. Y., has been postponed.

## CC Resignations

BAKER, E. ROBERT, Franklin, Ohio.

BANKS, THOMAS, student minister, Watkins Christian Chapel, Watkins, Marysville R. D., Ohio.

CAMPBELL, THOMAS C., Church of Our Master, Chicago, Ill., to study.

COLE, WALTON E., First, Detroit, Mich.

ELFTMANN, MAYNARD W., Union, Metropolis, Ill.


### Classified Advertisements

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GRAY, LEONARD B., Federated, Berlin, Mass., October 31.

HOLLOWAY, EARL M., First, Torrington, Conn., to study.

SESSOM, E. H., Auburn, Raleigh, Hayes Chapel, Garner, and Mount Carmel, Franklinton, N. C.

SWOPE, VANCE, Sideling Hill, Harrisonville, Pa., to study.

WOBUS, REINHARD, E and R, interim, Phillipsburg, Ohio.

ZIMMERMAN, JOSEPH A., Glenville, Cleveland, Ohio, to retire.

## E and R Installations

ARVAY, A. ARTHUR, St. Paul's, Youngstown, Ohio, July 30.

BOESCH, HAWTHORNE E., St. Paul's, Kansas City, Mo., July 23.

BOWERS, EDWARD J., St. John's, New Athens, Ill., July 23.

CURRAN, WADE H. JR., Lower Davidson Charge, N. C., Southern Synod, July 30.

FAISST, RALPH C., St. John's, Council Bluffs, Iowa, July 23.

HAYES, HAROLD D., assistant pastor, Zion, Norwood, Cincinnati, Ohio, July 23.

HENGEN, W. SCOTT III, Mount Zion, West Mifflin, Pa., July 30.

JOHNSON, J. MARVIN, assistant pastor, Christ, Hagerstown, Md., July 23.

KNOEBEL, DAVID H., Christ, Niantic, Pa., July 30.

KUEBLER, GEORGE R., First, Indianapolis, Ind., July 30.

KULP, WILLIAM D. JR., associate pastor, St. John's, Chambersburg, Pa., July 16.

LA MAR, JACK, Oshkosh-Black Wolf Charge, North Wisconsin Synod, July 30.

MILLER, GEORGE J., Delmont Charge, Pittsburgh Synod, August 6.

MUSSER, J. ROBERT, Pymatuning Charge, Pittsburgh Synod, July 23.

PERL, ROGER D., Calvary, Crestline, Ohio, July 23.

RABERT, WILLARD S. JR., Grace, York, Pa., July 23.

RACZ, ERNEST B., assistant pastor, Zion, Greenville, Pa., July 23.

SCHERRY, KENNETH L., Immanuel, Marrs Center, Ind., July 20.

SONNEBORN, GEORGE JR., Oakley, Cincinnati, Ohio, July 30.

ULMER, JEROME E., Evangelical, Marysville, Kan., July 23.

ZECHIEL, LOWELL E., Grace, Massillon, Ohio, July 23.

## Newly Vacant E and R Pulpits

*Central Pennsylvania Synod*—Freeburg Charge, Pa.

*Dakota Synod*—Immanuel, Fullerton, N. D.

*East Pennsylvania Synod*—Lower Saucon, Hellertown, Pa.

*Kansas City Synod*—St. John's, Alida, Kan.; Bethany, Hiawatha, Kan.; St. Paul's, Pilot Grove, Mo.

*Midwest Synod*—Harmony, Zwingle, Iowa.

*Northern Synod*—St. Luke's, Eitzen, Minn.

*North Illinois Synod*—St. Peter's, Kewanee, Ill.

*Northwest Ohio Synod*—Sycamore, Sycamore, Ohio.

*Philadelphia Synod*—Palatinate, Haverford, Pa.; St. Paul's, Pottstown, Pa.

*Pittsburgh Synod*—Grace, Jeannette, Pa.

*Potomac Synod*—First United and United Evangelical, Baltimore, Md.; Zion, Hagerstown, Md.; Emmanuel, Tyrone, Md. Mill Creek Charge, Va.; Christ, Martinsburg, W. Va.

*Southern Synod*—St. Matthew's, Charlotte, N. C.; Shiloh, Faith, N. C.; First, Orlando, Fla.

*South Illinois Synod*—Zion, Addieville, Ill.

*South Indiana Synod*—Bethlehem and St. John's, Evansville, Ind.

*South Wisconsin Synod*—Swiss, New Glarus, Wis.

*Susquehanna Synod*—Nanticoke-Plymouth Charge, Pa.

*Texas Synod*—Christ, Woodsboro, Tex.

## Changes in E and R Synod Rosters

In Lancaster Synod the Marietta-Maytown Charge has been dissolved; Zion Church, Marietta, Pa., and Maytown Church, Maytown, Pa., becoming independent charges.

In Michigan-Indiana Synod the St. Matthew's and St. Peter's Church, Detroit, Mich., has changed its name to Peace United Church of Christ.

In Philadelphia Synod the Chester Springs-Lionville Charge has been dissolved. St. Matthew's, Chester Springs, Pa., and St. Paul's, Lionville, Pa., have been constituted separate charges.

In Potomac Synod the United Church of St. Luke and St. John, Baltimore, Md., has changed its name to St. Paul's United Church of Christ.

## E and R Honorary Degrees

AIGLER, ALLAN G., Bellevue, Ohio, former member of the E and R General Council and Administrative Committee, LL.D., Heidelberg, College, Tiffin, Ohio.

BLOESCH, HERBERT P., managing director and chaplain, St. Paul's House for the Aged, Chicago, Ill., D.D., Elmhurst College, Elmhurst, Ill.

HUENEMANN, RUBEN H., president, United Theological Seminary of the Twin Cities, Minneapolis, Minn., D.D., Heidelberg College, Tiffin, Ohio.

KRAUSE, REINHARD, pastor, St. John's Church, Dover, Ohio, D.D., Elmhurst College, Elmhurst, Ill.

STILLWELL, CARL, vice president, Drury College, Springfield, Mo., and pastor, Community United Church of Christ, Prairie City, Mo., LL.D., Elmhurst College, Elmhurst, Ill.

WAGNER, JAMES E., president, Evangelical and Reformed Church and co-president of the United Church of Christ, L.H.D., Heidelberg College, Tiffin, Ohio.

# CHRONICLE

**Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).**

### CC Arrivals from the Field

During July:

In New York: Mr. and Mrs. C. Robert Avery Jr. of the Publication Department of the Near East Mission in Istanbul, Turkey, for furlough with their five children.

In Seattle: Mrs. Clarence S. Gillett of the Pierce Memorial School for Girls in Matsuyama, Japan, for preretirement furlough. The Gilletts began their mission service in Japan in 1921. Dr. Gillett died in Matsuyama last June.

Mr. and Mrs. Samuel N. Glass Jr. of the Near East Mission with their young son, after completing a short term as teachers at the American Collegiate Institute in Izmir, Turkey.

### CC Departures for the Field

During July:

From New York: M. Naomi Foster of the Near East Mission, returning from furlough to the American Collegiate Institute in Izmir, Turkey.

Mrs. Darrell S. Gwynn, R. N., recently of Laguna Beach, Calif., under appointment for a five-year term at the Talas Nute Clinic, Talas, Turkey.

Granthia H. Lavery of Summit, N. J., under appointment for a three-year term as a teacher of mathematics at the American Academy for Girls in Uskudar, Istanbul, Turkey.

Helen L. Morgan of the Near East Mission, returning from furlough to the American Academy for Girls in Uskudar, Istanbul, Turkey.

Drs. Richard B. and Virginia Anderson Updegraff, recently of the U.S. Public Health Service Hospital, Memphis, Tenn., under appointment for medical work at the Azariah Smith Memorial Hospital in Gaziantep, Turkey, with their four children.

From Seattle: Marliss L. Camp of Seattle, Wash., under appointment as English teacher at Baika High School in Osaka, Japan.

### E and R Departure for the Field

During July:

Gustav H. Kuether of Manchester, Mich., has gone to La Mision Evangelica at San Pedro Sula, Honduras, Central America, for a year of clinical service.


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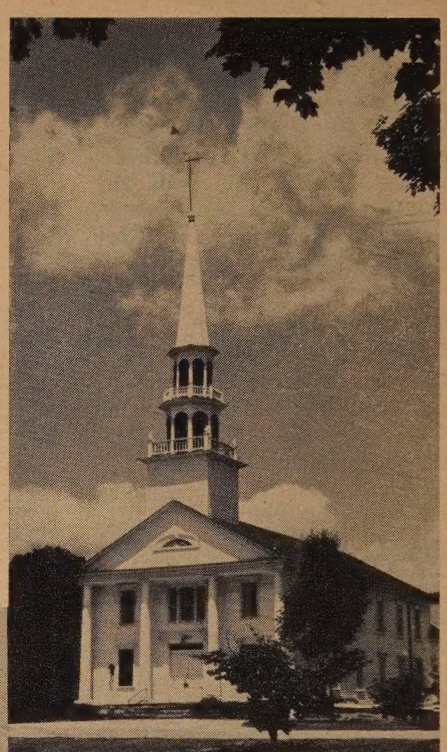

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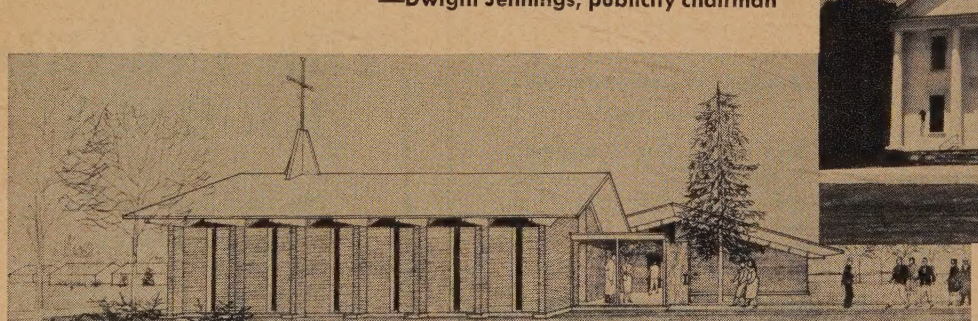

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